A

LEARNED AND EXCELLENT TREA-

tise containing all the prin-

cipall grounds of Christian Religion.

Set downe by way of conference in a most plaine and familiar maner.

Written first in French by maister MATHEW VIRELL, *after translated into a Latine: and now turned into english for the vse of our Countrymen.*

1. Tim. 4. 15.

These things meditate, and labour in them, that thy profiting may be manifest to all.

The fourth and last impression corrected and amended.

Imprinted at London by *Robert Robinson* for *Robert Dexter*, dwelling in Paules Churchyard at the signe of the Brasen Serpent. 1577.

Imprinted at London by Robert Robinson for
Robert Dexter, dwelling in Paulus
Churchyard at the sign of the
Brasen Serpent. 1597.

TO THE CHRISTIAN READER, *an admonition touching reading.*

IT falleth out in matter of learning as it doth in matter of meates. For as in meates, one and the selfe same dish is diuersly set forth, according to the inuention of the dresser, and appetite of the eater: so in learning, one and the selfe same point is diuersly handled, according to the discretion of the writer, and capacitie of the Reader. Hence it commeth that in humane learning, euery writer (almost) hath his Grammer, his Rhetoricke, his Logicke, his Philosophie; and in diuine knowledge, his Catechisme, his Common places, his Commentaries. Many complaine of this, as a thing which distracteth the mind, confoundeth the memorie, and hindereth the iudgement. And not without cause. For as varietie of meates do corrupt in the stomacke, and breede sickneſſe, rather then preserue health: so varietie of treatises, vppon one and the selfe same thing, doth hinder the growth and profiting of diuerse, in soundneſſe of iudgement and godly life. But the reformation hereof, is a worke worthie of all the Churches, Princes, & states in Christendome: for the beginning and perfecting whereof, priuate men can but pray and wish well; and euery man carefully looke to the warrant of his own worke. In the meane time let no man condemne the varietie and choise of Gods manifolde giftes, which both in bodily and spirituall thinges, set forth the riches of his wisedome and goodneſſe. What then? Surely the corruption and vanitie of men, who doe either not vse at all, or else greatly abuse the gifts and blessings of God bestowed vpon them. This vanitie appeareth partly in the food of the bodie, but more specially in the food of the soule. For no man will refuse his meat except it be in some extreame passion. Besides, how carefull are the most part in making their prouision? how curious in aſ- 1. Sam. 28. 23.

king what is wholesome or hurtfull for the? how precise and constant in keeping their howers for dinner & supper? how willing to keep themselues to som few kinds of meat, though they haue often tasted and fed on the before? But touching the food of the soule (which consisteth chiefly in the pure vse of Gods publick worship, and partly in holy prayers, meditations, and readings in priuat) how many do refuse it as a fruitlesse & vnsauory thing? And though the most part be content, for some carnall respect, to shew themselues in the publike assemblies yet who shall find a faithful Christian, that is carefull to redeeme the time, and to make himself ife, by priuate reading & meditation, more fit to reape fruit by the publike ministerie of the word and sacraments? But know thou (beloued) that as they, who through error, preiudice, or selfe loue, ar so addicted to their priuate studies, that they despise or neglect the publicke ministery, shall (without spedie mercie of God) fall into diuers fond opinions, and dangerous errors, and pine away in their ignorance & sins: so to little purpose is our hearing of sermons abroad if there be not a setled & constat course of priuate prayer, reading, meditatio and conference at home. But because my purpose is now to speake only of reading and that very briefly (for the argument is infinite, and I haue somewhat touched it elsewhere,) I would entreat thee, Christian Reader, and in the Lord Iesus beseech thee (if my request may seeme reasonable) that thou wouldest be as wise for thy soule as thou art for thy body, as mindful of the life to come, as thou art of this present life; and that for this end thou wouldest obserue these foure things, as well for the one as for the other. First therefore make thy prouision of good bookes, especially of the book of al bookes, I meane the holy Canonical Scriptures, in that respect called the Bible: & then of some other, such as are most fit for thy calling and capacitie. And because thou shalt want either money to buy, leysure to reade, iudgement to vnderstand, or memory to bear away the substance of al good books, prouide the best. Many wil

Preface to master Cuppers Sermons.

Four things to be obserued in reading

1 Prouide the best bookes

say

ſay, they find by experience that in meat and apparell the beſt is beſt cheape: and thou ſhalt be ſure to find, that among bookes the beſt wil yeeld moſt fruit to thy ſoule. Secondly, becauſe the moſt part are babes in iudgement and diſcerning of ſpirituall things (though euery foole be wiſe in his own eies) not knowing what is fit and profitable, or what is hurtful & inconuenient: let me intreat thee to aske counſell and aduiſe of the Godly learned, eſpecially of thine owne paſtor (if God haue bleſſed thee with an able and faithful man) or otherwiſe of him whoſe publike miniſterie may giue thee hope that his ſenſes are exerciſed in the diſcerning of good & euill. No wiſe man will receiue a writing for the leaſt plot of ground without the counſaile of ſome learned Lawyer, nor a medicine for his body, without the aduiſe of ſome learned Phiſition: and wilt thou venture vpon a book, wherin may be ſome damnable error, which may conuay frõ thee thy heauenlie inheritance; or ſome deadly poiſon, which may kill the ſoule, without the direction of ſome Godlie diuine? do it not. Thirdly, remẽber that nothing is more hard, thẽ to be conſtant in holy exerciſes. For herein the ſubtiltie & rage of our inuiſible enemie Sathan doth moſt notably appeare, herein the frailtie & corruption of fleſh & blood will bewray it ſelfe. Here profit & pleaſure, buſines, & idlenes, matters at home, & matters abroad, cõpanie, & a thouſand occaſions will lie in our way as ſo many lions to let & hinder vs. Therfore herin gird vp the loynes of thy minde, put vppon thee the whole armour of God, & daily renue thy couenant of redeeming the time made with God & thy own cõſcience. Thou ſeeſt that men who are moſt greedy of the world, wil not miſſe (ſcarce once in a yeare) their ordinary houres of eating and drinking. Why thẽ ſhouldeſt thou be ſo fickle & vnfaithfull in forgetting & omitting the times of reading & praying vnto god. Fourthly, whẽ thou haſt begun a good booke, giue not ouer till thou haſt ended it, & whẽ thou haſt read it ouer once, let it not be tedious vnto thee to read it ouer again & againe,

2. In chuſing vſe the aduiſe of the Godly learned.

Heb. 5. 14.

3. Be conſtant in keeping of houres.

Read a good booke through and read it often ouer.

againe: for thou ſhalt finde the ſecond reading more fruitfull then the firſt, and the third more fruitful then the ſecond, and ſo the ofner the better. This is a great vanitie and euill ſickneſſe among men, that if they haue once ſeene the title of a booke, and the Authors name, and read two or three leaues, it is caſt at their heeles for euer after, as if they had attained all that could be learned by it, when they can name the title and Author of it. Wherefore for this point marke the courſe and manner of men in the keeping and increaſing of their bodily ſtrēgth, though they eat their fill of this kinde of meat to day, yet they come with great deſire & freſh appetite to the ſame againe within a day or two, yea oftentimes the ſame day: otherwiſe it argueth either an extreame weakeneſſe, or an intollerable daintines of the ſtomacke. Here perhaps thou wilt aske what bookes, beſide the holy Bible, I would commend vnto thee. Wherein though I ſee ſome difficultie, becauſe it cannot bee done without compariſons which are counted odious, yet for thy good I will not ſpare to ſhew my poore opinion: which is that no one man (that I haue ſeene) hath ſet downe the ſumme and groundes of Chriſtian Religion more holilie and happilie, for the capacitie and edifying of all ſorts, then this preſent Author. For this cauſe I ſpecially recommend him to thee, as one by whome thou maieſt ſpecially profit if thou call vppon the name of God through Ieſus Chriſt, and binde thy ſelfe to diligence and conſtancie; remembring that as one diſh of meat, well chewed and digeſted, wil comfort nature more then diuers delicates, that lie raw & vndigeſted in the ſtomacke, ſo one booke often & throughly read will doe thy ſoule more good, then the ſuperficiall ſight and taſte of a thouſand. And ſo I commend thee to the Lord, who vouchſafe to giue thee wiſedome in all thinges, for his mercies ſake. Blacke Friers the 23. of Iulie. Thine in the Lord Ieſus.

No one book of the like volume more fruitful then Vitell.

STEPH. EGERTON.

The argument and order of the three Bookes of Christian Religion.

The first Booke.

Declareth the fundamentall points of our saluation, and it standeth vpon foure heads. 1

1. The first intreateth of the knowledge of God, who being perfectly iust, and perfectly mercifull, doth not onely shew mercy, but doth also declare his iustice. ibidem.

2 The second of the knowledge of man, who being a most miserable sinner, is guiltie of eternall death before the iudgement seat of God. 9

3 The third of the knowledge of Christ, who hauing satisfied the most perfect iustice of God for vs, openeth a way vnto his most perfect mercie, that wee may obtaine forgiuenes of our sinnes. 14

4 The fourth of faith, whereby wee are made one with Christ, and so partakers of all his benefits, and euen of euerlasting life.

The second Booke.

Containeth the testimonies of our saluation, and that standeth vppon two speciall pointes, whereof.

1 The first intreateth of good works, by the which faith lying hid in our hearts, is manifested. 75

2 The second of prayer, which hath the first and chiefe place among good workes, to testifie and confirme our faith. 185

The third Booke

SEtteth before vs the outward meanes whereby God bringeth vs vnto saluation, and it consisteth vppon foure principall points. 218

1 The first intreateth of the ministerie of the word, by the which the Holie Ghost begetteth faith in our hearts, keepeth it there, and increaseth it. ibidem.

2 The second of the Sacramentes ordained of God to be as seales of the word, to the end we might with greater assurance embrace the promises reuealed vnto vs in the word of Christ. 241

3 The third of Baptisme, whereby God testifieth that we are receiued of him into couenant, while by it he communicateth Christ vnto vs, together with his benefites. 246

4 The fourth of the Lords Supper, by the which God witnesseth, that his couenant is confirmed in vs by it, making vs more and more partakers of Christ & his giftes. 252

A summe of all, set downe in a triple or threefold method, that we may the better know the order and coherence of euerie point of Christian Religion, as also the truth, excellencie, & profit of the same. 264

THE

THE FIRST BOOKE OF Christian religion, wherein the *grounds of our ſalvation are handled.*

Speakers.

Theophilus. *Matthew.*

CHAP. I.

Of the knowledge of God, who being perfectly iuſt & perfectly mercifull, doth neuer exerciſe his mercy, but he doth alſo exerciſe his iuſtice.

Theophilus.

MOſt dearely beloued brother, I haue oftentimes deſired to heare of you, all the Doctrine of Chriſtian Religion in exact order, becauſe once I heard you plainely & briefly diſcourſing of ſome points thereof, wherein I was not a little ſatisfied.

Matthew. As my good will hath not at any time in any thing beene wanting vnto you (moſt louing *Theophilus*) ſo I will with the more ready minde performe that which you deſire when it ſhall be conuenient, becauſe the thinge of it ſelfe is profitable, and I truſt it ſhalbe to mine own edifying. For this is proper to Chriſtian Doctrine, that the oftener it is handled, the more plentifullie it ſetteth forward the force and working of it in the hearts of the faithfull.

Theoph. Goe to then, haſte thou not now leyſure, to declare vnto me euerie head of Chriſtian religion, in the order wherein I haue determined to aske thee? I will cauſe them to be put in writing, and ſo to be communicated

munication with my brethren.

Mat. If I had not leysure, there is not any businesse which I would not leaue to satisfie you in this behalf: for what is there, wherein time can be better spent?

Theoph. Seeing therefore our disputation shall be of Christian religion, I desire to be taught, what is meant by the word Religion.

Mat. Before I answere, I pray God our heauenly father, to be present with vs by his holy spirit, that wee may neyther thinke nor speake any thing, which may not tend to the honour of his own name, and to the edification of his whole Church.

The word, Religion, is deriued of a word that signifieth to bind. And it is a spirituall bond, by the which men in a certaine holy reconciliation are made one with God, and are kept in his loue and feare, that at length they may be partakers of his heauenly glorie, & of the blessed life. Which no religion can do, but that which is Christian, that is to say: that which hath the foundation in Christ.

Theoph. Why so?

Mat. Because by Christ alone through faith wee are reconciled vnto God, and that freely, and so are made one with God by a most neare bond, that he may be glorified of vs in this life, & eternally in the heauens.

Theoph. From whence haue we proofe of that?

Mat. Out of the worde of God, which is most certaine, and vpon the truth whereof resteth all Christian Doctrine.

The. What vnderstandest thou by the word of God?

Mat. The Canonicall bookes of the Bible, whereunto for this cause is giuen the name of holy scripture.

Theoph. How came it to passe, that those bookes were called the Bible?

Mat. The Christians of the primitiue Church, after they had gathered into one volume the bookes of the Prophets and Apostles, by an excellency called that volume in Greeke βιβλος, because those bookes farre passe others. For truely the word of God in worthines

and

and excellencie goeth beyond all the words of men.

Theoph. But how may it certainely be prooued, that the doctrine which is contained in those bookes is the word of God, seeing that the Prophets and Apostles, who it is certainely knowne were men, were the Authors and writers of them?

Mat. First of all indeed it is necessarie, that the holy Ghost, which spake by them, nay whose instruments onely they were, doe engraue that faith in our hartes. Then, that assurance may be confirmed by obseruing the speciall excellencie, which it is easie to perceiue in those writings, as also the most holy effects which they worke in vs.

Theoph. What excellencie doe you meane?

Mat. First of all, the Maiestie of the spirit of God, 1.
which shineth in thē most euidently. For euery where there appeare diuine and heauenly thinges, nothing earthly and mortall, or that agreeth with the corrupt affections of the flesh.

Secondly, the consent of all the partes among them- 2.
selues: for although they were written by diuerse writers, in sundrie places, and at sundrie times, yet there is no lesse agreement betweene them, then if they had agreed together of the matter before.

Finally the fulfilling of all the prophesies, deliuered 3.
long before, yet precisely accomplished each of them *Ier. 26. 18.*
in their proper time. Hence it is that Dauid giueth *Dan. 9. 24.*
them most excellent commendation, saying: the words *Psal. 12. 6.*
of the Lord are pure wordes, as the siluer is tried in a
fornace of earth, fined seuē fold. I say nothing of their
antiquitie, and that not without a miracle they were
preserued among so many enemies, which would haue
destroyed them, and among such cruell persecutions.

Theoph. But what holy effects doe they worke in vs?

Mat. This generall we may marke, that the Church hath alwaies (as it is at this day) beene gathered together by the authoritie of the holy scripture: that is to say, a companie of men of diuers ages, sexes, and conditions, which worshippeth God according to the in-

structions

ſtructions and doctrine of that Scripture: a good part whereof in all ages hath ſealed the ſame with their blood. But the ſpeciall or particular effectes are, that they rauiſh the reader, & enforce him to the reuerẽce of God, no otherwiſe then as if God himſelf did ſpeak.

Moreouer, that by the reading of them, our hearts are touched with an earneſt feeling of our ſinnes.

Laſt of al, that they lift vp our minds aboue all heauens, kindle within vs a deſire of a better life, & cauſe vs that in compariſon thereof, we doe eaſily deſpiſe al other thinges.

All which are not done by the writings of men, not withſtanding they be artificially handled. Therefore the Apoſtle to the Hebrues ſaith, that the worde of God is liuing, mightie in operation, and piercing more
Heb. 4.12. then any two edged ſword, and that it doth reach euen to the deuiding aſunder of the ſoule and the ſpirit, of the ioyntes and marrow.

Theoph. Verilie, theſe are moſt ſtrong arguments, to proue the trueth of Gods word. But there bee ſome which ſay, that all the authoritie of it dependeth vpon the Church.

Mat. They do, as if one ſhould ſay, that the light of the ſunne hangeth vpon the teſtimonie of men. For as the ſunne ſhall not ceaſe to ſhine, although all men be blind: euen ſo the word of God, ſhal neuer receiue loſſe, whether it be allowed or diſſalowed of men.

Moreouer, how can it be, that the authoritie of the word of God, ſhould depend vppon the allowance or conſent of the Church, ſeeing that the Church it ſelfe borroweth all her authoritie of the word, as it were of
Epheſ. 2.20 her foundation? for it is built vpon the foundation of the Apoſtles, and Prophets.

Theoph. But they ſay, that in this place, it is not meant of the trueth of the word in it ſelfe, but of the meane whereby it is vnderſtood, and receiued of men. Which they affirme to hang vpon the teſtimonie and allowance of the Church. To which purpoſe they alledge this ſaying of a certaine Father, I ſhoulde not

haue

haue beleeued the Gospell, if the authoritie of the Church did not mooue me. *Aug. contra epist. fund. Manich.*

Mat. This sentence maketh not for them. For this was the mind of that holy man, that being a stranger from the faith, he was moued by the authoritie of the Church to embrace the Gospell, and that after by the working of the holy Ghost, he was confirmed in that faith. Which hee doth a little before declare in these wordes, The Church first calleth vs to beleeue that, which yet we are not able to see, that being made stronger in faith, we may com to vnderstand that which we beleeue, not now men, but God himselfe inwardly strengthening and lightning our mind.

Which thing I doubt not but it is true, namely that the witnesse which the Church giueth to the worde of God doth not a little moue vs to embrace it. But then onely this is, when our faith is beginning: for when it is come to any age, and we our selues by reading and hearing of the word, haue tasted of that trueth, then we beleeue not by the testimonie of the Church, but by that which the holy Ghost sealeth in our hearts. In so much as if the Church should then teach vs a doctrine diuers from that, we would not giue our consents vnto it. This shall be made plaine by the example of the Samaritanes. Those hearing the report of the woman with who the Lord had spoken, that he was the Christ, beleeued. But after that themselues had hearde him, they said vnto the woman, now we beleeue not anie more for thy saying, for we haue heard him our selues, and do know, that this is indeede the Christ, the Sauiour of the world. *Ioh. 4. 39. 42.*

Theoph. This example bringeth no small light to this doubt. But hitherto sufficiently of the trueth, and authoritie of the word of God: now let vs in a few words consider, what it doth containe.

Mat. It hath in it at large, whatsoeuer concerneth the glorie of God for our good and saluation.

Theoph. By what meanes doth it teach vs to attaine saluation?

Mat.

Mat. By the true knowledge of God, and of Iesus Christ, which it doth teach.

Theoph. Let vs therefore first intreat of the knowledge of God, and after we will speake of Christ in the proper place. What do the holy Scriptures teach vs concerning God?

Mat. Three heads or principall things, whereby he is distinguished from all fayned Gods, besides those which we do know by the naturall instinct giuen vs of God, and by consideration of the creatures. Namely, that God is a spirituall essence, eternall, of infinit wisdome, goodnesse, and power.

Theoph. Rehearse the first of those three.

Math. That in one diuine essence, there be three distinct persons, the Father, the Sonne, the holy Ghost.

Of the Trinitie.

The Father indeed is the beginning of the Godhead, but yet in respect of the order of the persons. For in the Godhead, we may not seeke for any first or last.

The Sonne is the wisdome of the Father, begotten of himselfe before the worlds.

The holy Ghost is the infinite power proceeding from the Father and the Sonne.

Now these three persons are distinct one from the other, not onely by those incommunicable properties which each of them hath by himselfe, that none of the other can haue, but also by the difference of their actions. For the scripture ascribeth to the Father, the beginning of working, to the Sonne wisdom and counsell, and to the holy Ghost, vertue and power. Notwithstanding they be alike in all things, in respect of eternitie, dignitie and power, because there is one most vndeuided diuine essence common to them, and so they are one God. Howbeit so often as at one time there is mention of the Father and the Sonne together, or of the holy Ghost, the name of God is then peculiarly giuen to the Father, as vnto the first person of the Deitie, & yet nothing is diminished of the Godhead of the Sonne, or of the holy Ghost: but the vnitie of the essence is kept, and respect is had of the order

der of the persons. Hence it is, that the Sonne is called the Sonne of God, and the spirit is called the spirit of God. But whensoeuer the name of God is put indefinitely, the Sonne and the Spirite are no lesse noted by it, then the Father; as when the Scripture saith: Thou shalt worship the Lord thy God, and him onely shalt thou serue. To the King eternall, immortall, inuisible, to God onely wise be honor & glory for euer and euer.

1 Ioh. 3. 16.
Gen. 1. 2.
Mat. 4. 10.
1 Tim. 1. 17

Theoph. Verily this doctrine is beyond all the reach and vnderstanding of man.

Mat. It is indeed: and yet to be beleeued, as that which God in his word hath reuealed for our saluation, which cannot stand without it.

Theoph. In what place of Scripture is this doctrine taught?

Mat. It may be gathered out of diuerse places: but most easily it is declared by this of *Iohn*; there be three which beare witnesse in heauen, the Father, the Word, and the holy Spirit, and these three are one. When he saith three, he noteth the distinction of the persons: when he saith one, he sheweth the vnitie of the essence.

Theoph. What is the reason, that the Sonne of God is called Word: and the third person Spirit?

1 Ioh. 5. 7.

Mat. To the Sonne, that name is attributed by a similitude. For, as speach is the declarer of the mind in men, so by his Word doth God make himselfe knowne vnto vs. Concerning the third person, that also is called the Spirit, by a likenesse taken from men, to the ende we may vnderstand it to be, as it were, a breath comming out of the mouth of God, not vanishing away, but that which is his power spread ouer all things, which notwithstanding alwaies abideth in himselfe. The Prophet doth not darkly expresse either of the similitudes in these words; By the word of the Lord were the heauens made, and by the breath of his mouth all the host of them. Wherein he doth plainly teach, that the Father by his eternall wisedome which is the Sonne, and by his infinite power, which is the holy Ghost, did make all things.

Psal. 33. 6.

Theoph.

Theoph. Hitherto enough of the Trinitie, for the more deepely the sharpenesse of mans wit striueth to looke into it, the more it is blunted with the greatnes of that misterie. Nowe therefore, declare the other head of the knowledge of God.

Mai. It teacheth, that God did not onely in six daies by his immeasurable power make all thinges, but also that they are still preserued and gouerned by his wisedome and prouidence, and that his hand is alwaies at worke, insomuch as nothing of all that is done in heauen or earth, commeth to passe by chaunce or by fortune. For the Scripture witnesseth

Psal.29.3. That the Lord sendeth thunders, winds, & tempests.

Iob.37.5.6. That he thundreth with his voice, and saith to the snow, be thou vpon the earth.

Psal.147.8 That hee couereth the heauens with cloudes, and prepareth the raine for the earth.

Isay.51.15. That he deuideth the sea, when the waues thereof do roare.

Ps.136.25. That he giueth meate vnto all flesh.

Isay.45.7. That he maketh peace, and createth euill.

1.Sam.2.6. That he killeth, and maketh aliue: that he bringeth downe to the graue, and bringeth vp againe.

Iob.5.18. That he maketh the wound, and bindeth it vp, smiteth, and maketh whole.

Dan.2.21. That he changeth times and seasons; taketh away kings, and setteth vp kings.

Psal.33.16 That he ordereth wars, and appointeth the victorie.

Psal.75.7. That he throweth downe and lifteth vp.

Pro.16.9. That he directeth the steps of men.

Pro.16.1. That he guideth the answere of the tongue.

Pro.21.1. That he turneth the hearts of men at his pleasure.

Prou.16.33. Finally, the prouidence of God leaueth no place for Fortune. For Salomon affirmeth, that euen the whole disposition of the lot is of the Lord. It is plaine therefore, that God ordereth all things, but is not troubled with any thing.

Theoph. Now remaineth the third point of the knowledge of God.

Mai.

Mar. That God is perfectly iuſt, and perfectly mercifull. For ſeeing he is of an infinite eſſence, all his proprieties and vertues be alſo infinite: for they be eſſentiall in him, with whom (ſaith *Iames*) there is no change or ſhadow of turning. That is to ſay, that in God there is nothing ſubiect to increaſe, change, or leſſening. He doth therefore not onely ſhew mercy, but doth alſo declare his iuſtice, puniſhing the offenders, and guiltie perſons, with deſerued puniſhment. For this cauſe, when *Moſes* had largely in theſe wordes commended the mercy of God, the Lord God mercifull and gracious, ſlow to anger, & abounding in goodneſſe: ſtraight way after he addeth, not making the wicked innocent. *Iam.* 1. 17. *Exo.* 34. 6, 7

CHAP. II.

Of the knowledge of Man, who beeing a moſt miſerable ſinner, is before God guiltie of eternall death

Theophilus.

SEeing God acquitteth not the guiltie, it is ſo farre off that by the knowledge of him man is lifted vp into the hope of ſaluation, that cleane contrarywiſe he perceiueth his condemnation to be proued and confirmed, becauſe he aboundeth with innumerable both infirmities and ſinnes, for the which he is found guiltie before the moſt iuſt iudgement ſeate of Almightie God.

Mar. Man is not onely as thou ſayeſt, defiled with many vices and infirmities, but alſo by his owne nature, firſt an enemie of God. 2. full of wickednes. 3. A ſeruante of ſinne, that is to ſay, ſuch a one as hath neither will nor power to doe well. Of mans peruerſill.

Th. Thou doeſt indeed very much throw downe man.

Mar. I doe not, but God himſelfe in theſe words, The wickednes of man is great in the earth, & all the imaginations of the thoughts of his heart were onely euill conti- *Gen.* 6. 5. *Gen.* 6. 5.

Verse.3. continually. Moreouer in the same Chapter he teach-
Rom. 8.7. eth vs, that man is nothing else but flesh.

And Saint Paule plainely affirmeth, that the vnderstanding of the flesh is enmitie against God: because saith he, it is not subiect to the law of God: for indeed it cannot be.

The same also he affirmeth in an other place, when
Col.1.21. he saith, that we are strangers from God, and enimies, our minde being set vpon euill works: as if he should say, that the enmitie hid in the heart, was betrayed by euill deedes.

Rom.7.14. In another place also the same Apostle saith, that we are carnall, sold vnder sinne: that is, that we are the bondslaues of sinne.

2.Co.3.5. Yea, he proceedeth so farre to say, that of our selues we are not sufficient to thinke, much lesse able to doe that which is good.

Theoph. But was this the minde of the Apostle, to shew that all generally be bondmen of sinne?

Mat. Yea verily. For, speaking of the naturall cor-
Rom.3.9. ruptiō of man, out of the testimony of Dauid, he plainly saith: We haue proued before, that both Iewes and
Psal.14.3 Gentiles be vnder sinne, as it is written, there is none
3.3. iust, no not one; there is not any which vnderstandeth, or which seeketh after God. They haue all gone out of the way, they haue bene made altogether vnprofitable; There is none that doth good, no not one.

The faithfull indeede, be exempted from that number, but yet not because they be not such by nature; but because God (such is his mercie) amendeth our wickednesse and corruption, by the benefit of regenera-
Phil.2.13. tion, whereby he worketh in vs, both the will and the power to do well, as in the proper place shall be more largely declared. But all the vnbeleeuers, as they be vnprofitable to any good worke, so they are caried with great violence vnto euill.

Theoph. But the thing of it selfe seemeth to proue that it is otherwise. For there be, as there euer haue beene, some which haue bene endued with most excel-

lent

lent gifts.

Mat. The Scripture saith, it cannot be, that an ill tree should bring foorth good fruite. It may indeede sometime bring foorth such as be faire to the outward appearance, which notwithstanding are not good. So also a man may finde many infidels, which do works hauing a beautifull shew, but such as cannot be good in deed. For the heart, which God specially looketh vnto, is corrupt and vncleane: for it cannot any way be made cleane but by faith. Therefore the Apostle saith: Whatsoeuer is not of faith is sinne. *Mat.7.18.* *Act.15.9.* *Rom.14.23.*

Theoph. Wherein standeth that vncleanesse of the heart?

Mat. In that doing these beautifull workes, they be neither touched with the loue nor feare of God, and therefore doe not thinke of yeelding him obedience: neither is it maruell, seeing they know him not: Whom notwithstanding no man can loue or feare before he do know him.

Theoph. What is it then that mooueth them to doe those workes which are so faire in shew?

Mat. Some, because naturally they be not giuen to the vices which they leaue. 1.

Others, because they be restrained by a slauish feare of Gods iustice: or else for that they dreame to deserue something at the hands of God. 2.

Others for feare of lawes: or least they should doe any thing that might hinder their prosperitie. 3.

Or else their lustes doe striue as the windes, so as that which is the stronger preuaileth ouer the rest, and bridleth them for the breaking forth into action. As for example, A vaineglorious man will make a shew to be liberall, to the end he may serue the turne of his ambition. On the other side, a couetous man, that he may spare charges, will set light by honor, although his mind within be set on fire with ambition. A proud man will be bountifull, to get praise among the common people. She that feareth the reproch of the people, although her minde be defiled with vnchast lustes, yet outwardly

wardly will be chaſt. Finally, the vnfaithfull neuer reſpect the glorie of God, when they thinke to do good workes. Which neuertheleſſe is as it were the verie life of good workes, ſo as if it be wanting, they cannot be acceptable vnto God.

Theoph. It therefore all the goodly deeds which the vnfaithfull doe, be of no account with God, he ſhall be in no better caſe, which carrieth himſelfe modeſtly, and keepeth vnder the luſts of his fleſh, than he which paſſeth away all his life diſſolutely.

Mat. No verily, not ſo. For God rewardeth thoſe works, but onely in this life. And oftentimes alſo he giueth them ſuch things, in reſpect wherof they did their good deeds, as health, quiet life, praiſe, good report among men, and ſuch like. Therfore our ſauiour Chriſt
Mat. 6.16. ſaith, that the Scribes and Phariſies, in that they prayed & faſted to be prayſed of men, had their reward.
Mat.11.22 Moreouer, the ſtate of ſuch as in this life haue behaued themſelues modeſtly, ſhall be eaſier in the day of iudgement than of the other.

Theoph. How can it be, that God ſhould reward works which he liketh not, being ſuch as were not done for his ſake?

Mat. Thereby he declareth, howe pleaſing a thing true obedience is vnto him, for aſmuch as he rewardeth the verie ſhadow of it. Adde this hereunto, that he hath regard vnto thoſe works, not as they come from vncleane perſons, but from himſelfe.

Theoph. In what ſenſe ſayeſt thou, that thoſe workes come from God?

Mat. I ſay, that God to the end that order and euen diſpoſing of things may be kept in the world, doth bridle the wickednesſe of ſome, and ſo maketh them fit to follow vertue. In reſpect whereof we feare not in our cõmon ſpeach, to call them well borne, or of a good nature; whereby we meane, that euen from the beginning of their life, God gaue them ſome ſpeciall grace. Which if it be not, ther is no doubt but all men be ſuch, as they are liuely pictured out of the Apoſtle. For

after

after he hath said, that there is not one which doth good, straightway he addeth. Their throat is an open sepulcher, they haue vsed their tongues to deceipt, the poison of Aspes is vnder their lips. Whose mouth is full of cursing and bitternesse. Their feete are swift to shed bloud. Destruction and calamitie are in their waies. And the way of peace they haue not knowne. The feare of God is not before their eies. Which testimonies are gathered by him out of sundry places of the olde Testament, that he might procure the more authoritie and credit touching this matter. *Rom.* 2. 12. *Psal.* 5. 10. *Psal.* 10. 7. *Isay.* 59. 1. *Psal.* 36. 2.

Theo. But how could it be, that man the most excellēt creature of al others, should be so much corrupted?

Mat. It was not by his first nature, for he was made like vnto God, but by originall sinne, wherewith *Adam* by his disobedience in eating the forbidden fruit, infected himselfe and all mankind.

Theoph. Tell me what that likenesse of God is, wherin thou sayest the first man was created: as also the originall sinne, wherewith mankind was tainted afterward.

Mat. The likenesse of God was, that the vnderstanding of man was lightened with the true knowledge of God, and of the worship due vnto him. That also he had a right will framed to the obediēce of God. Now it is called the image or likenes of God, because in those excellent gifts, man did shew and set out the wisdome, goodnesse, & power of his creator. But when *Adam* by rebellion fel frō this his estate, he was depriued of this likenesse, & togither put on the likenesse of the deuil. That is to say, he was spoyled of those notable gifts, in stead whereof came in all manner of vices. As, Of the Image of God.

1 The ignorance of God, and of his seruice.

2 Wickednesse: for he hated vertue, and loued sinne.

3 Weaknesse, vnto all goodnesse: Of originall sinne.

And this is the blot of the originall sinne, which being within vs as a fire of wickednesse and lust, doth continually breathe out the fruits and effects of it, to wit, vngodlinesse and vnrighteousnesse.

Theoph. But that corruption seemeth to be accoun-

ted, rather a punishment of *Adams* sin, then sin it selfe.

Mat. It is indeed a punishment of sinne, & the fountaine and welspring of all sinnes. Neuertheleſſe it is also sinne, and worthy of death, euen as *Paule* saith: As
Rom. 5. 12. by one man sinne came into the world, and death by sinne, and so death went ouer all men through him in whom we haue all sinned, that it to say, were infected with originall sinne.

Theoph. But how could *Adam* make all his posteritie partakers of that infection of sinne?

Mat. By generation. For he coulde not beget any children but such as were like himselfe: euen as a viper bringeth forth none but vipers.

Now it is called originall sinne, to shew that we are corrupted, not by any wickednesse taken to vs or farre fet: but that we do bring with vs corruption bred within euen from our mothers wombe. Which *Dauid* confesseth of himselfe: Behold I was borne in iniquitie, and
Psal. 51. 5. in sinne hath my mother conceiued me.

CHAP. III.

Of the knowledge of Christ, who hauing satisfied for vs the perfect righteousnesse of God, hath opened away to his infinit mercy, through the which at length we may come to eternall life.

Theophilus.

LEt vs repeate the order of our former speach. Forasmuch as God cannot denie his iustice, neither yet shewe mercie without the vpholding of his iustice, and man is so corrupt as hath beene declared by thee out of the Scripture, he can looke for nothing else, but the wrath of God and eternall death.

Mat. God himselfe hath giuen the sentence. For
Deu. 27. 26. Ezech. 18. 4. he saith by the Prophets: Cursed be euerie one that continueth not in all things written in the booke of the Law to do them. And againe: The soule that sinneth,

that

that shall die. Which things are to be vnderstoode, as well of the eternall death, as of the naturall, as it is expressed by the Apostle *Iohn*. But in Christ there is remedie offred vnto vs. Therefore the knowledge of him in the holy Scriptures, is ioyned with the knowledge of God, by the which we may attaine eternall saluation. *Apoc.21.8.* *Iob.17.3.*

Theoph. Let vs therefore speake of the knowledge of Christ. And first of all, declare thou those thinges which concerne his person, and then we shall see, what remedie is brought vnto vs by him for our saluation.

Mat. Concerning the person of Iesus Christ, he is the eternall Sonne of God, which tooke vpon him the nature of a man, that is to say, was made man in soule and bodie, like vnto vs in all thinges, sinne onely excepted. Therefore the nature of God and man, are so ioyned together in him, that they make but one person. Hee hath also but one Father, and one Mother: A father in respect of his Godhead; a mother in respect of his manhood, the Virgine *Marie*, of whose substance hee was conceiued, by the power of the holy Ghost. Of the person of Christ.

Theoph. Prooue all these thinges briefly out of the word of God.

Mat. Saint *Paule* speaking of Christ, saith; when the fulnesse of time was come, God sent his sonne made of a woman. When he saith, that God sent his Sonne, he declareth, that Christ is the second person of the Trinitie, and therefore God: which also elsewhere hee confirmeth in these wordes; Who is God ouer all, blessed for euer. But when he addeth, made of a woman, he plainely declareth that hee is very man. Which also he affirmeth elsewhere in these wordes; There is one God, also one Mediatour of God and men, the man Christ Iesus. Whereof it followeth that Christ is very God and man. For although each nature hath it owne propercy remayning distinct to it selfe, yet to the ende we may vnderstand, that in Christ they be ioyned together by a most neare bond, so as they make but one person, the Scriptures oftentimes say that of the Diuinitie, which agreeth to the humanitie: As when it is *Gal.4.4.* *Rom.9.5.* *1.Tim.2.5.*

Act.20.28 said, that God had purchaled his Church with his own bloud. And contrariwise, those thinges are said of the humanitie, which appertaine to the Diuinitie: whereynto that saying of Christ is to be referred, no man ascendeth vp into heauen, but hee which came downe Ioh.3.13. from heauen, euen the Son of man which is in heauen.

Theo. Declare a little more plainly, what thou meanteſt by this, when thou saydeſt, that each nature hath his propertie remaining distinct vnto it selfe?

Mat. The diuinitie was not changed into the humanitie: for it remained eternall, infinite and impassible. Againe, the humanitie was not turned into the Godhead. For before the death and resurrection of Christ it was passible, such a nature as might suffer. And before as also after death, created and infinite, which at one time could not be in more places: for this is contrary to the nature of a true bodie.

Theoph. This doctrine againe is beyond the reach of man.

Mat. It is indeed, as *Paule* himselfe proueth in these words: Without controuersie great is the mysterie of 1.Tim.3. godlinesse, God manifest in the flesh. 16.

Theoph. Hitherto wee haue heard sufficiently of the person of Christ: now let vs speake of the remedie brought by him for our saluation.

Mat. Hee hath fully satisfied the iudgement of God for our sinnes, and hath so redeemed vs from euerlasting death, and hath together made vs capable of the heauenly life, as we be partakers of his giftes.

Of the remedie by Christ.

Theoph. There come three things to my mind, whereof I will aske thee.

1 How Christ hath satisfied the iudgement of God for our sinnes.

2 How he maketh vs partakers of the heauenly life.

3 And why it is necessary, that his gifts shoulde be made ours.

Mat. To the ende it may the more easily bee vnderstood, we must remember that, wherof we spake before; namely that God hath pronounced the curse against all

all such as trasgresse his Law, and that wee in two respects haue broken it: that is to say by leauing vndone the good which he requireth, and by doing the euill which he forbiddeth. Now Christ hath prouided a remedie for both: for while he was in this earth, he did fully and perfectly fulfill the Law for vs. Moreouer, he suffred the death of the crosse with extreeme reproach that hee might to the vtmost endure the punishment due to our sins. By which meanes, hauing abundantly satisfied the perfect iustice of God for vs, he maketh a way to his mercy, wherby we may obtaine the forgiuenes of sins. And in this sense it is said, That we were redeemed by the precious bloud of Christ: That Christ vpon the tree did beare our sins in his body: That the bloud of Christ, doth cleanse vs from all sinne. 1. 1. 2. 1. Pet. 1. 19 1. Pet. 2. 24

Theoph. I cannot sufficiently wonder at the exceeding great loue of God toward vs, that hee gaue his most dearly beloued Sonne to the death to redeeme vs. 1. Ioh. 1. 7.

Mat. Adde this, which were his enemies; which also is diligently obserued by the Apostle in these words: Doubtlesse one wil scarse die for a righteous man: for, for one that is profitable to him, peraduenture some man will die. But God commendeth his loue towardes vs, and when we were yet sinners Christ died for vs. From whence he draweth this most comfortable conclusion: If when wee were enemies, we were reconciled to God, by the death of his Sonne, much more being reconciled shall we be saued by his life. Rom 5. 7. Rom. 5. 10.

Theoph. But could the iudgement of God bee no otherwise satisfied for our sinnes, except his beloued Sonne had taken vpon him our nature, therein to suffer death, the death (I say) of the Crosse?

Mat. No: for man which hath offended the infinite Maiesty of God, doth deserue infinit punishment, that is to say, eternall death, which could not be suffred and ouercome of any, but of the eternall and infinite Sonne of God. Moreouer, the iustice of God required this, that the nature which had sinned, shoulde suffer the punishment of sin. But because God could not suffer,

and

and man could not ouercome death, it was neceſſarie that the Redeemer ſhould be very God, and very man, to do both. Wherein alſo it is to be marked, how neere an attonement God hath entred into with vs by Chriſt, in whom the parties at variance be inſeparable ioyned together: wherby it is come to paſſe, that God hath turned the fall of man to his great good: for, thereupon he hath takē occaſion to vnite vs more nearly with himſelfe. Wherefore where ſinne was increaſed, there
Rom.5.20. grace hath abounded much more by Chriſt.

Theoph. Hitherto we haue heard ſufficiently of the firſt point, namely how Chriſt hath ſatisfied the iudgement of God for our ſinnes: now let vs come to the other, which is, by what right we may claime to our ſelues euerlaſting life.

Mat. By a double right through Chriſt. Firſt, be-
Leuit.18.5. cauſe for vs he hath fulfilled the whole Law, and God hath promiſed life to ſuch as fulfill it. Secondly by the right of inheritance. For after that Chriſt is made ours, we are not onely partakers of his ſpirituall riches, as his perfect righteouſneſſe and obedience, whereby we are accompted iuſt before God, but alſo of his dignity, namely, that with him we are reckened and taken for the children of God.

Therefore *Paule* ſaith, if we be ſonnes, we are alſo
Rom.8.17. heires, heires indeed of God, but heires annexed with Chriſt. And againe in another place, he calleth eter-
Coloſ.1.12. nall life the inheritance of the Saints, and ſo he compriſeth both the rights, by the which we lay claime to it for our ſelues.

Theoph. Therefore in Chriſt alone we find all things neceſſary to ſaluation.

Mat. Yea verily: For in him there is righteouſneſſe, and the fulneſſe of life: and without him, man full of
Act.4.12. ſinne, findeth nothing but euerlaſting malediction and curſe. Therefore *Peter* ſaith, that neither ſaluation is in any other: and that there is no other name vnder heauen giuen among men, whereby we may be ſaued. For this cauſe alſo, the name of Ieſus Chriſt was giuen him

him from heauen, by the which his office is plainely set forth, that is to say, all that which he hath performed for our saluation, and doth still performe.

Theoph. Go to therefore, tell me what the name of Iesus Christ signifieth, as also of whom it was giuen him.

Mat. The name Iesus signifieth (Sauiour:) and an Angell gaue it to the Son of God, because (as he himselfe expounded it) he should saue his people frō their sinnes. Concerning the name of Christ, it is to be vnderstood, that in times past in the old Testamēt, Christ was figured or shadowed in the Kings, Prophets, and Priests, who when they were cōsecrated, were annointed with oyle, which signified the giftes of the holy Ghost. Now the Redeemer promised, in Hebrew was called Messias: But in Greeke it is translated by the word Christ, which in Latine signifieth Annointed. By which name, we are taught that he is the chiefe *Mat.* 1. 21. *Dan.* 9. 25.

1. King. *Luc.* 1. 33.
2. Prophet. *Deu.* 18. 18
3. Priest. *Psal.* 110. 4.

Howbeit he was annointed not with common visible oyle but with the grace of the holy Ghost, & that most fully, that from him as from the head, it might be poured into each member, namely into all the faithfull: insomuch as they also together with him are made Kings Prophets and Priests. Now the name of Christ hath bin retained in all tongues, because the Apostles themselues wrote in Greeke. This therefore is the cause, why that name was giuen vnto him, as also why all the faithfull are called Christians, euen because they be partakers of his annointing, and therefore of his kingdome, prophesie, and priesthood. *Reu.* 1. 6.

Of the office of Christ.

Theoph. First therefore we must see, how Christ performed the office of a King, Prophet, and Priest. And afterward how he communicateth the same with the faithfull.

Mat. He did the office of a king, when by his diuine power, he deliuered vs from the tyrannie of our enemies

mies, the deuill, sinne, and death, whom he ouercame, that he might make vs his seruants, and subiects to his kingdome: which indeed he doth continually exercise in vs, when he ruleth vs by the scepter of his word, and by the power of his spirit. He did the office of a Prophet, in that he declared all the will of God vnto vs by his word: he gaue the holy Ghost, by the helpe wherof it might be vnderstood of vs, & we yeeld our consents vnto it. This office also he exerciseth euerie day, when by the ministery of the worde and working of the Spirite, he causeth vs daily to profite and to go forward in that knowledge.

Finally, he did the office of a Priest, when vpon the Crosse he offred his body and bloud for vs to God the Father, that he might bee a satisfaction for our sinnes. The execution of which office is also at this day, when he maketh intercession for vs. Now this priesthood of Christ is the trueth, and fulfilling of all the sacrifices of the old Testament.

Theoph. Let vs now speake of our kingdome, priesthood, and prophetship.

Mat. We are spiritually kings in Christ, that we may
Apoc.1.6. ouercome the diuell and sinne.

We are Priests, through him to offer vp an accepta-
1.Pet.2.9. ble sacrifice of praise to God.

Wee are Prophets, that being taught the trueth, wee
Act.2.17. may teach others, and open to them the mysteries of the kingdome of Heauen.

Theoph. It hath bin sufficiently declared, how Christ hath deliuered vs from condemnation, as also by what meanes he hath made vs fit to attaine to eternall life. Now the third point remaineth, namely why it is necessary, that his giftes should be made ours.

Mat. Because otherwise they shall no way helpe vs to the satisfying of the perfect iustice of God: euen as other mens riches profit not to deliuer vs out of debt, except they become ours.

Theoph. How therefore may his giftes become ours?

Mat. If we be made one with him. For by the bene-

fite

fice of that vnion, we are made partakers of all his spirituall graces, and riches, which are no lesse imputed vnto vs before God, thā as if they were ours by nature. For this cause the Apostle saith, that we are by Christ reconciled in that bodie of his flesh through death. By which words of his, he meaneth that the merite of Christes death pertaineth not to any, but vnto such, as be grafted into his bodie, and are made his members. Of the vnion with Christ. Coloss. 1. 22.

Theoph. Can therefore no man be partaker of Christs gifts, except he be made one with him?

Mat. He cannot: Euen as a woman cannot be partaker of the riches and honor of some great man, except she be ioyned with him in mariage, that they become one body and one flesh: the members also cannot draw life from the head, if they be not ioyned with it. There is therefore no true partaking of Christ, except there be an vnion with him. For this cause therefore Christ said to the Capernaits, Vnlesse ye eate of the flesh of the Sonne of man and drinke his blood, ye shall haue no life in you. In which words he plainely sheweth, that we are not partakers of his gifts vnto saluation, except we be as nearely coupled with his humanitie, as meate and drinke are ioyned with our bodie, which of all others is a most neate vnion. For meat & drinke, when they are digested in our stomach, are so turned into our substance, that they cannot be distinguished, much lesse separated from it. Ioh. 6. 53.

Theoph. This doctrine also is aboue the capacitie of man.

Mat. It is indeed. Wherefore *Paule* speaking of it, saith that it is a great mysterie. Now if we can neuer so little see the bodie of the Sunne, but our eies do dazel: how can our mindes pierce to that inaccessible light of the diuine maiesty, to conceiue his heauenly mysteries? such as be the points which we haue handled. Ephes. 5. 32.

1 Concerning the Trinitie.

2 Of the vnion of two natures in Christ.

3 And of coupling the faithfull, with the humane nature of Christ.

It is therfore our duetie, rather holily to beleeue these three fundamentall points, or principles of Christian Religion, than curiously to examine them by the rule of our reason.

CHAP. IIII.

Of Faith, by the which we are made one with Christ, and so be partakers of all his giftes.

Theophilus.

HItherto I haue heard, First that God which is perfectly iust, doth no way absolue the guiltie. Secondly, that men, which are most miserable sinners, are before the iustice of God, guiltie of eternall death. Thirdly, that Iesus Christ by his death hath satisfied the exact righteousnesse of God, which is imputed vnto vs, to the end that beeing set free from condemnation, we may be partakers of eternall life, so as we be ioyned with him. It remaineth therefore that I vnderstand, how we are made one with Christ.

Mat. By faith, euen as he himselfe testifieth in the prayer which he made to God for all the faithfull, in these words: Father I pray thee for such as shall beleeue,
Iob.17.20. in me, that they may be all one as thou (O Father) art in me, and I in thee, that they also may be one in vs.

Whereunto also that saying of *Paul* is to be referred, that Christ dwelleth in our hearts by faith. And here-
Ephes.3.17 vpon it is, that these sentences be often repeated in the Scriptures.

Act.13 39. 1 That euery one which beleeueth in him is absolued and discharged.

Iohn.1.12. 2 Is made the child of God.

Iohn.3.16. 3 Doth not perish, but hath euerlasting life.

In which places those things be attributed to faith, which we receiue of Christ alone, to the end we may vnderstand, that both he and his giftes are committed to vs by faith.

Theoph. Thou hast touched a litle concerning the righteous-

righteousnesse of faith, which I desire to haue declared by thee somwhat more at large: for, I perceiue that Paule oftentimes speaketh of it. Of iustification.

Mat. To be iustified before God, is to be accompted iust, that is to say, without blot, and vnreproueable. Now Paule doth often handle this point, because it is one of the speciall groundes of our faith. For no man can please God, but he that is iustified.

Theoph. How so?

Mat. Because as God is perfectly iust and holy, so he loueth holinesse and iustice: on the other side hee hateth vnrighteousnesse, and therefore we can haue no fellowship with him to be partakers of his heauenly glorie, except we be perfectly righteous. Therefore he saith, that no vncleane thing shall enter into the holy Citie. *Apoc.21.27*

Theoph. How then are we iustified or made righteous before God?

Mat. In the Scriptures, there be two righteousnesses set forth to vs, which also doe very much differ the one from the other. These are

1 The righteousnesse of the law, and
2 The righteousnesse of faith.

But the holy Scriptures do teach vs, that we cannot be iustified by the former, which is of the Law, to the end we might flie to the other, which is of faith.

Theoph. Declare vnto me, wherein both these righteousnesses do stand, as also what the difference is betweene them.

Mat. The righteousnesse of the law, is the perfecte keeping of the law. For if we did but fully and perfectly fulfill whatsoeuer that cõmandeth, we should by our workes be iust before God, neither should we need any other righteousnesse. But the Apostle in diuerse places sheweth, that this cannot be, for as much as all men be sinners, and therefore vnrighteous, (which shall not be omitted by vs when we speake of works) and therefore he concludeth, that we are iustified by faith. *Rom.3.20.* *Gal.3.11.*

But the righteousnesse of faith, is the righteousnesse

of

of Ieſus Chriſt, which by faith is freely imputed vnto vs of God. By theſe things thou maiſt vnderſtand, what the difference is betwixt the righteouſneſſe of the law, and the righteouſneſſe of faith.

1 The Law requireth it of our ſelues, but faith calleth vs from our ſelues to ſeek for it in Chriſt, in whom onely it is, and that indeed perfectly.

2 Againe the Lawe requireth vs to obſerue and doe all that it commaundeth, otherwiſe it threatneth the curſe. But faith requireth this one thing, namely that we beleeue; and promiſeth all kind of bleſſings to ſuch as beleeue.

3 Finally the righteouſneſſe of the Law comming from our ſelues, ſhould ſet vp merit, & put away grace. Contrariwiſe the righteouſneſſe of Faith, which is from God, taketh away merit, and ſetteth vp grace.

Theoph. Now I vnderſtand, wherein both theſe righteouſneſſes conſiſt, & in what thinges the one differeth from the other. But I thinke it may be gathered of your wordes, that we are not properly iuſtified by faith but by the merit of Chriſt.

Mar. Thou gathereſt rightly: For if faith ſhould iuſtifie by any inward vertue, as it is alwaies weake & imperfect, our righteouſneſſe alſo ſhould be imperfect. Faith therefore is as it were an inſtrument wherewith we take hold vpon our perfect righteouſneſſe, which is in Chriſt: which *Paul* plainly expreſſeth in theſe words, All haue ſinned, and are depriued of the glory of God: but are iuſtified freely, that is to ſay, by his grace, by the redemption made in Ieſus Chriſt, whom God hath ſet forth to be a reconciliation through faith in his blood.

Rom. 3. 23. 24. 25.

1 Firſt the Apoſtle witneſſeth, that all men be vnrighteous, for as much as all men haue ſinned, and therefore be depriued of the fauour of God.

2 Then he teacheth vs, that the righteouſneſſe, by the which we are iuſtified before God, hath the foundation in the onely merit of Chriſtes death, wherewith God is pacified, ſo as he is become mercifull and fauourable vnto vs.

3 To

3 To conclude, he sheweth that freely by faith, we are made partakers of that righteousnesse of Christ. How often soeuer therefore this manner of speach is vsed by the Apostle, We are iustified by faith; he vnderstandeth that this is done by the most perfect righteousnesse, obedience, and satisfaction of Iesus Christ, which gifts are imputed vnto vs, when we are by faith made one with him.

Theoph. It followeth then, that all our righteousnes is onely in imputation.

Mai. Yea truely. For it is necessarie, to the end we may be accounted righteous before God, that our righteousnesse be not imputed vnto vs, and that Christes righteousnesse be imputed. Now Christ performeth both these; the imputation of those gifts, causeth that our sinnes be not laid to our charge, for as much as by the benefite of that imputation they be couered & remoued out of the sight of God, although he knoweth euery one of them, so as he can tell their very number. This case therefore standeth as it doth with the blacknesse of a coale set on fire, which blacknesse we know to be in the coale, although we see it not with our eies.

Theoph. That excellent saying of *Dauid* calleth these things to my remembrance. Blessed are they whose iniquities be forgiuen, and whose sinnes be couered. Blessed is the man to whome the Lord imputeth no sinne. But seeing our righteousnesse and all our saluation dependeth vpon faith in Christ, tell me what faith is. *Psal.* 32. 1.

Mai. Faith in Christ is a certaine speciall assurance, by the which we know that we are partakers of the merite of the death and resurrection of Christ, so as it is satisfaction for vs, and forgiuenesse of all our sinnes: which indeed is the foundation of the Christian faith. Whereupon it is that they be indifferently vsed. For sometime the scripture saith, that we are iustified by faith in Christ: and sometime it attributeth it simply vnto faith. *Gal.* 2. 16. *Ioh.* 9 47. *Rom.* 3. 23. *Ephes.* 2. 8.

Theoph. What then is faith?

Mai. The word faith hath many significations. For of faith, some-

ſometimes it is as much as a promiſe to performe ſomwhat: thereupon to keepe faith, is the ſame with ſtanding to a mans promiſe. Hereunto may be referred the
1. ſaying of *Paule*: God is faithfull: as if he had ſaide, that God (which men doe often) neuer faileth of his promiſe. Sometimes alſo it is taken for the gift to work
2. miracles: as when *Paule* ſaith, that if he had all faith, ſo as he could remoue mountaines, yet if he had not
1. *Cor.* 13. 2. loue, that he were nothing. Beſides it ſignifieth the
3. wholeſome doctrine of godlineſſe, as when *Paule* chargeth *Titus*; Admoniſh them that they be ſounde in
Tit. 1. 13. faith. In which ſenſe he is commonly ſaid, to thinke ill of the faith, which erreth from the puritie of doctrine.
4. But the moſt proper ſignification of the word faith, is that whereof we ſpeake in this place, wherof alſo there
Gal. 2. 16. is ſo often mention in the ſcriptures, when in euerie
Epheſ. 2. 8. place we are ſaid to be iuſtified & ſaued by faith, and that without faith no man can pleaſe God. Thē indeed
Heb. 11. 6. faith is the certifying of vs of the loue of God towards vs.

Theoph. But why ſaideſt thou at the beginning, that faith in Chriſt is the foundation of faith it ſelfe?

Mat. Becauſe we cannot certainly determine that God will be mercifull vnto vs, except we do firſt know that Chriſt by his death hath made ſatisfaction to God
1. *Pet.* 1. 21 for our ſins, and reconciled him vnto vs. Therfore *Peter* ſaith, that through Chriſt we beleeue in God, which raiſed him from the dead, & gaue him glory, that our faith & hope might be in God. From whence it is eaſie to gather, that Chriſt is the only foundatiō of our faith which the holy Ghoſt hath ingrauen in our hearts. And this is as it were the ſumme of the Chriſtian faith, which commonly is called the Apoſtles Creede.

The expoſition of the Apoſtles Creede.

Theoph. Let vs therefore ſpeake of this confeſſion of faith, the whole whereof I deſire thee to expounde vnto me. But before I come to the partes of it, I will propound three things, wherein I deſire to be ſatisfied of

of thee.

First, why it is called the Apostles Creede.

Secondly, seeing the doctrine which is contained in it generally belongeth to all the faithfull, why we say I beleeue in God, not, we beleeue in God.

Thirdly, what properly it is to beleeue in God.

Mat. The word (*Symbolum*) which in English sometimes we translate *Creede*, in this place signifieth as it were the gathering together of many parts into one, which terme doth not vnfitly agree to the confession of faith, which we see is made of many articles. 3.

Now it is called the Apostles Creede, because it containeth as it were a briefe summe of all the Apostolicall doctrine, written in the bookes of the old and new Testament.

Theo. Let vs come to the other pointe whereof I doubted: why do we say rather, I beleeue in God, then we beleeue, seeing this doctrine is generall, and all Christians are bound to beleeue it?

Mat. That is for two causes: First because euerie man can giue testimonie of his owne faith, but of another mans faith he cannot. 1.

Secondly, to the end we shoulde vnderstande, that these articles were not written so much to teach vs, as that by them we should be built vp to saluation: otherwise they should profit vs no more, then if a sicke man saw a medicine hauing vertue to driue away a malady, the working whereof he knew, and yet did neglect to take it. 2.

Now, we professe that applying of it to our selues, when euery of vs saith, I beleeue.

Theoph. As farre as I perceiue, there is no little likenesse, betweene the sicknesse of the bodie & the sicknesse of the mind, as also betweene the way of attayning the health of the one, & the health of the other.

Mat. Yea indeed, there is great likenesse. For, as in the sicknesse of the body, there be three degrees to the obtaining of health, that is to say, the.

1. Knowledge of the sicknesse.

2 The knowledge of the remedie.

3 And the applying of it.

So also it fareth with our spirituall sickneſſe, ſinne. For whoſoeuer knoweth that ſickneſſe, is come to the firſt degree of health. If he know the remedy which is Chriſt, he is in the ſecond. But all this is to no purpoſe except the remedie be applied by faith.

Theoph. Let vs therefore come to the third. What is it properly to beleeue in God?

Mat. When we ſpeake of God, we ſay that we beleeue three manner of waies.

To beleeue in God.

1 Firſt to beleeue one God.

2 Secondly to beleeue God.

3 Thirdly to beleeue in God.

Whereof the firſt two degrees are they by the which at length we come to the third.

To beleeue one God, is as much to ſay, thou beleeueſt that there is one God.

To beleeue God, is to beleeue that God is true concerning his promiſes declared in his word.

To beleeue in God, is according to thoſe promiſes to put thy whole truſt and hope in God: which belongeth to the faithfull onely, who by true faith apply thoſe promiſes to themſelues.

Theoph. Thou doeſt then account them infidels, that ſtand ſtill in the firſt or ſecond degree.

Mat. I doe indeed: for they beleeue no more then the deuills themſelues doe.

Theoph. Thou haſt ſatisfied me: we are therefore to come to the parts of the Creede.

Mat. They are foure.

The parts of the Creed

1 Of faith in God the Father.

2 Of faith in his ſon Ieſus Chriſt.

3 Of faith in the holy Ghoſt.

4 And concerning the Church.

VVhy our faith is referred to each perſon by it ſelfe.

Theoph. But why is our faith diſtinctly referred to euery perſon by it ſelfe, ſeeing that it is one God, in whom we beleeue?

Mat. That our faith may be the better ſtrengthened which

which is then done, when seuerally we perceiue what each person by his distinct propertie, hath wrought in our saluation. Our faith notwithstanding is referred to one God.

Theoph. How?

Mat. It is all one, as if a man should say, I put all my hope and trust in one God, of whose loue I can not doubt. For, whereas he is distinguished in three persons, euery one of them confirmeth in me the assurance of that loue. For the Father hath both created me by his omnipotency, and doth also guide me by his mercifull prouidence. The Sonne hath redeemed me by his death, reconciled me to God the Father, & euen now maketh intercession to him for me. The holy Ghost by his diuine power hath sanctified me, and ioyned me with Christ and his Church, that with it I might be partaker of all his gifts, vntill he bring me vnto eternall life.

The first part of the Creed, which entreateth of God the Father.

Theo. In this exposition of the Creed, which thou hast euen now made, there be some few things, whereof I will aske thee. I will keepe the order of the parts in propounding my questions.

I will therefore begin with God the Father, by whose gracious prouidence, thou saidest that we are ruled. First I demaund therefore, whether the Father onely created vs?

Secondly why thou makest heere mention of his mercifull prouidence, whereof there is no one word in the Creede. Now answere me to the first.

Mat. Those three persons for as much as they haue all one essence, namely the Godhead, and therefore are one God, do nothing apart or a sunder one from the other. Therefore both in our creation, redemption, and sanctification, euery one of the persons wrought according to their distinct propertie.

Theoph. In those three diuine workes, shew me this distinctly.

Mat. Concerning the creation, the Scripture doth teach vs, that the Father made all things by his word, that is to say, by his Sonne, and by his spirit. Concerning our redemption, the Father (saith Christ) so loued the world, that he gaue his onely begotten Sonne to the death for our redemption, which death the Son suffered by the power of the holy Ghost. The same also is to be vnderstood of our sanctification, whereof the Father is as it were the beginning. For Christ praiing for the faithfull saith: Father sanctifie them. The matter of our sanctification is in the Sonne, for he addeth, I sanctifie my selfe, that they also may be sanctified. And the holy Ghost is as it were a conduit, through the which that holinesse flowe[illegible] from Christ, which is [illegible] into vs that are his members.

Psal. 33. 6. *Iohn.* 3. 16. *Heb.* 9. 14. *Iohn.* 17. 17. & 19.

Theoph. How commeth it to passe then, that the Scripture ascribeth creation to the Father, redemption to the Sonne, and sanctification to the holy Ghost?

Mat. It is in respect of our rudenesse, because the worke of the father is more manifest & euident in the creation, the worke of the Sonne in the redemption, and the worke of the holy Ghost in the sanctification. For, in the creation the Scripture setteth the Father before vs as some mighty king commaunding.

VVhy the Scripture ascribeth the creation to the father: *Gen.* 1. *Philip.* 2. 1.

In the redemption, it setteth forth the Sonne, which manifested himselfe vnto men in the flesh, wherein he suffered death for vs.

In the sanctification it setteth forth the holy Ghost, which declareth his diuine vertue and power whereby he dwelleth in vs. Hence it is that the Father is called the creator, the Sonne our Lord, that is to say, redeemer, and the Spirit holy, to the end we may vnderstand that we are sanctified of it.

Tit. 3. 6. 1. *Cor.* 6. *Act.* *Rom.*

Theoph. Wherefore sayest thou, that when the sonne is called our Lord, it is all one as is a man did call him redeemer?

How Lord signifieth redeemer.

Mat. Because he hath gotten his Lordship by his redee-

redeeming of vs. For so hee hath deliuered vs from the tyranny of the Diuell, and made vs subiect to his owne kingdome.

Theoph. I had thought the holy Ghost had therefore beene called holy, to note the holinesse wherewith he is indued.

Why the holy Ghost is called holy.

Mat. Surely in that sense hee cannot be called holy more then the Father, or the Sonne, who is it is certain are also holy: But therefore hee is called holy, in respect of the holynesse which he worketh in vs.

Theoph. Touching the first part, I require no more. I come therefore to the other, wherfore thou makest mention of the gratious prouidence of God, whereof this confession of our faith maketh no mention at all.

Of the prouidence of God toward the faithfull.

Mat. The prouidence of God is ioyned to the creation with so neare a band, that of the one the other doth necessarily follow. For it is altogether contrarie to the nature of God, to neglect all things, after hee had once made them, especially when we speak of the elect, for whose saluation he gaue his onely begotten Sonne vnto death. Howsoeuer therefore God do guide all things by his prouidence, as it is before declared of vs, yet after a speciall manner hee looketh vpon the faithfull, to be present in their necessitie, and to deliuer them from dangers, whom whosoeuer toucheth, toucheth the apple of his owne eie. Now all these things are plainely comprehended in the article, which is of the faith in God the father.

Zach. 2. 8.

Theoph. Go to therefore, handle each point by it selfe.

I beleeue in God the father.

Mat. When wee call God father, it is first indeede in respect of Christ, which is his onely begotten Sonne. Notwithstanding from thence we gather, that he is a father to vs, whom through him, or for his sake, he hath adopted and taken for his children. Therefore the name of Father doth secretly containe in it the loue of God towards vs. He is called omnipotent, not so much that we should know that he is able to doe whatsoeuer

Omnipotent.

soeuer he will, as, because he not onely willeth vs wel, but also can do his owne pleasure, so as nothing can keepe him from being present with vs.

Mat.19.16 Maker of heauen and earth.

Finally, he is saide to bee the maker of Heauen and Earth, not only to teach vs that all things in heauen and earth were made by him, but also to shew, that he hath all things vnder his hand, to be a helper vnto vs if need be. And that he doth so bridle the deuil, and all our enimies, that they cannot hurt vs. Therefore the faithfull do not in vaine put their trust in God, but with Dauid may say: The Lord is with mee, I will not feare what man can do vnto me.

Act.4.24.

Psal.56.4.

Although I should walke in the valley of the shadow of death, I will feare none ill, because thou art with me.

Psal.23.4.

Theop. But often times it falleth out, that the faithfull are most cruelly handled by their enimies.

Mat. That neuer commeth to passe but by the will of GOD, without whome not one heire can bee pluckt from vs. Whereupon it is, that hee which loueth vs, for hee is our Father, and also is omnipotent, doth not suffer them so much as that, but to our good.

Mat.10.30

Theop. Were it not more fit, if wee saide according to the common receiued opinion, that these were only by the sufferance of God, and not by his will?

Mat. No man can separate the sufferance of God from his will, but hee doth manifest iniurie vnto God, and taketh from vs a chiefe part of our comfort.

Theop. Why so?

Mat. Because by that meanes God should be made idle, and all occasion of putting our trust in him should be taken away. And indeede the state of the faithfull were most vnhappie, if they lay open to the iniuries of raging Satan, and to the bloudie lust of the vngodly. But the holy Scriptures teach vs farre otherwise, that the diuell could do nothing to Iob, before he had obtained leaue of God. Also that he could not enter into swine but when Christ bidde him. And that the

Iob.1.12.

Mat.8.31.

wicked

wicked be in the hand of the Lord. That Sennacherib Psal.17.14
the enemie of Gods people, was a rod of Gods wrath, Isai.10.5.
and the staffe of his hand.

Theoph. But how can it be, that euill things should be done by the will and appointment of God, and he allow them not? is not this altogether vnworthie of God? Moreouer if that were true, the wicked shoulde be without fault, seeing that when they do euill, they execute the will of God.

Aug. Although euill thinges cannot be done without the will and appointment of God; yet he neither willeth nor alloweth them, so farre forth as they be euill, but rather abhorreth them, as cleane contrarie to his nature. But the good which by his maruailous wisedom he bringeth out of those euils, he both willeth and alloweth. Which may be seene in the verie death of Christ, whom Peter affirmeth to haue beene deliuered by the determinate counsell and foreknowledge of God, out of the which he brought the saluation of the world, although he neither allowed the treason of Iudas, nor the wicked enuie of the Iewes. Psal.5.5. Act.2.23.

Hereupon it is, that notwithstanding the wicked do the will of God, yet are they no whit the lesse guiltie before him. For they haue no purpose to doe it.

Theoph. Therefore vnlesse I be deceiued, the wicked do not the will of God, but God doth his will by the wicked.

Aug. Thou iudgest rightly. For the purpose of the wicked in doing the will of God, is farre vnlike the purpose of God himselfe. Which Esaias himselfe doeth plainely note, speaking of Sennacherib. For, after that he had said, that he was the rod of Gods wrath, and the staffe of his hand, whom he sent to a dissembling nation, whom also he would commaund to pray and to take the spoyle of the people of the Lordes wrath, straight way he addeth. But he thinketh not so, neither will his heart esteeme it so, for he imagineth to destroy and to cut off not a few nations. Isay.10.7.

Theoph. God then is the maruailous workman which can

can vse any instrument to do his worke by.

Mat. Yea indeede, he vseth both good and euill to his glorie, but in farre vnlike respect. For he guideth the affections of the former, namely of the Angels and of the faithfull, by his holy spirite, so as the worke which he doth by them is altogether good. But the other, that is to say the diuell and the wicked, are moued by their owne malice, and so they do wholy differ from God, who neuertheleſſe by his wonderfull wiſdome doth ſo guide their actions, that in the end they fall out vnto his glorie.

Theoph. This doctrine excellently agreeth with that which I haue heard of thee more then once; namely that the ſinnes of the wicked bee from themſelues, but while as ſinning they do this or that thing, that is of God.

Mat. Thou gatherest well: For, ſo doth God execute his iudgements. For he puniſheth ſin with another ſinne, and for the moſt part with a ſin of the ſame kinde. As murther with murther, theft with theft, according to the vnchangeable ſentence pronounced by himſelfe. Whoſoeuer ſheddeth mans bloud, by man his bloud ſhall be ſhed. Woe to thee that ſpoileſt: when thou haſt made an end of ſpoiling, thou ſhalt be ſpoiled.

Gen.9.6.

Iſai.33.1.

Theoph. But oftentimes it falleth out that the wicked proſper, ſo as they be free from all aduerſitie, yea from deſerued puniſhments, and the godly euery where be preſſed downe with afflictions.

Mat. Indeed. God puniſheth ſome ſinnes in this world, that both his prouidence and iuſtice may appeare for ells he might ſeeme not to care what he did. And againe, he leaueth many things vnpuniſhed that we may vnderſtand, there is another life after this, wherein he will moſt ſeuerely reuenge all the ſinnes of men, yea with the greatnes of puniſhment recompence his long patience toward them, wherewith by his innumerable benefites he called them to repentance.

But concerning the afflictions of the godly, when

God

God sendeth them, he hath regard both to his owne glorie, and to our saluation. For, according to the saying of the Apostle, all things work together for the best vnto them that loue God. I omit that there may be many Hypocrites among the faithfull, whose sinnes God doth worthily punish. *Rom.8.28.*

Theoph. But what profite may the faithfull reape by their afflictions? *Of afflictions.*

Mat. What profite? not one kinde but manye, which for the helpe of memorie, I will bring into sixe heades.

Theoph. Declare the first.

Mat. By them God bringeth vs to humilitie, while by our owne experience he proueth, that whatsoeuer goodly thing we vndertake in our selues is nothing. Hereupon was that speech of Dauid with rebukes thou chastisest man for iniquitie, thou makest his beautie to consume as a moth, surely euery man is vanitie. *The first vse of afflictions humilitie.* *Psal.39.11.*

Theoph. What is the cause that God doth so humble vs?

Mat. First, that all glorie and praise may be giuen vnto him alone. *The 3. fruit of afflictions pitty to others.*

Secondly, that we may put away that same vaine confidence which naturally sticketh within vs so to fly to him alone, and to put our trust in him. *1 Pet.5.5.*

Last of all, that we may be the better prepared to receiue his gifts, which he giueth not but to the humble. *The second vse of afflictions, repentance.*

Theoph. Come to the second point.

Mat. By afflictions God calleth vs to true repentance. For when he chastiseth our sinnes, he doth this to make vs vnderstand, how much he detesteth sinne, wherein we do not a little flatter our selues, that so also we might detest them.

Moreouer, with this he tameth the rebellion of our flesh, euen as husbandmen are wont to tame their stout cattell with the plough, and daily more and more teacheth vs obedience. Hereupon Dauid saith, It is

Psa.119.71 it is good for me that I was afflicted, that I may learne thy statutes.

Theop. This bringeth that to my remembrance, which before this time I haue heard of thee, namely that God by afflictions doth correct our vices, that he may allure vs vnto vertue.

Mat. Thou sayest well. For euen as lande if it be not occupied is marred with rust, and the earth except it be dressed bringeth foorth onely briers and brambles: So also the godly, if they be not exercised with diuers afflictions, doe as it were fall a sleepe in their pleasures, and become dull and slow to Gods seruice, so as in steede of fruites beseeming repentance, they bring foorth nothing but vanities and

Heb.12.11 folly. Therefore the Apostle saith to the Hebrues: euery affliction for the present time seemeth not ioyous, but greeuous: but afterwardes it bringeth the quiet fruite of righteousnesse vnto them that are thereby exercised.

Theop. It is now time to come to the third point.

The 3. fruit of afflictiõs pitty to others.

Mat. By afflictions God worketh this in vs, that we learne to pitie such as lie in distresse, for no man hath compassion or suffereth with another, who himselfe hath not suffered before. By this argument the Apostle to the Hebrues proueth, that Christ will haue compassion vpon our afflictions, and that he will be our aduocate with his Father. These be his wordes: we haue not an high Priest which cannot be touched with the feeling of our infirmities, but such a one as was in all things tempted in like sort, yet without sinne.

Theop. Goe forward, declare vnto me the fourth poynt.

The fourth vse of afflictions, praier

Mat. By afflictions the Lord shaketh vs out of drowsinesse, and doth stirre vs vp to earnest praier. In so much as not without good cause, afflictions be called the schoole of the holy Ghost, wherein we are taught to pray well. The Lord also commaundeth vs to pray in the time of trouble, and promiseth that we shalbe heard.

Call

Call vpon me in the time of thy trouble, and I will de- *Psal. 50.15.*
liuer thee, and thou shalt glorifie me. Which all the
faithful do often proue true in their owne experience. *Psal.34.19.*
For, as the same Prophet saith: the Lord is neare those
that be broken in heart, & wil saue the cõtrit in spirit.

Theoph. That is a most excellent vse of afflictions.
Now declare the first.

Mar. By them the Lord bringeth our faith to light, The first vse
that we may be confirmed in it. For Peter saith, that it of afflictions
is tried no otherwise, than gold is tryed in a fornace of the triall of
fire: which similitude is most fit. For, as the fire either our faith.
consumeth base things, as it doth wood or straw, or else I. *Pet.* 1.17.
hardneth, as it doth the clay, but precious things, such
as be gold and siluer, it melteth and clenseth: so there
be diuerse effects of afflictions, according to the vari-
etie of the persons to whome they be sent. For they do
either consume the wicked through impatiẽce, or else
they harden them through despaire.

On the contrarie side, they soften the hearts of the
godly to call vpon God.

They cleanse their hearts, for as much as by affli-
ctions our concupiscence is mortified.

Finally they trie our faith. For, while the Lord
doth temper the bitternesse of them with his loue and
gentlenesse, he causeth vs to take them patiently, and
to fashion our selues to his most holy will, by the which
meanes our faith is manifested. Hereupon Iames cal- *Iam.*1.12
leth afflictions by the name of temptatiõ. Blessed is the
man which endureth temptation. For when he hath
bene tried, he shall receiue the crowne of life. Where-
unto also that is to be referred, which is spoke of Paul: *Rom.*5.3.
that affliction bringeth forth patience, patience expe-
rience, and experience hope. For this the Apostle mea-
neth, that God by the comfort which he giueth vs in
afflictions, by experience proueth vnto vs the truth of
his promises, by the which we are for the same to coth
confirmed in the hope of eternall life.

Theoph. Indeede the former fiuer vses of afflicti-
ons are most excellent, & this fift is nothing inferiour

The sixt vse of affliction, the renouncing of the world, and desire of eternall life.

Haſten therefore vnto the laſt.

Mal. By afflictions God will call our minds away from theſe earthly things, that we may earneſtly deſire the life to come. For the Iſraelites if they had not bin ill intreated, both in Ægypt, and in the wilderneſſe, would neuer haue throughly thought vpon going to the land of Canaan, which was a figure of the heauenly inheritance. Therfore God doth as a carefull nurſe, who whē ſhe would weane the child, layeth ſome bitter thing vpon the teat, to cauſe the child to hate and abhorre it.

Thou haſt now ſhewed how many waies afflictions be neceſſarie for vs. Thou ſeeſt therefore that we are not without cauſe warned by the Apoſtle, to beare the patiently, as ſent from God our father, when he ſaith, My ſonne deſpiſe not the chaſtening of the Lord, neither faint when thou art corrected of him. For, whom the Lord loueth he chaſtiſeth, and ſcourgeth euery ſonne whom he receiueth. If you endure chaſtening, God offereth himſelfe vnto you as vnto ſons. (For what ſonne is there whom the father chaſteneth not?) But if you be without chaſtening, whereof all be partakers, verily you are baſtards and not ſonnes. Moreouer we had the fathers of our bodies chaſtiſers of vs, and we did them reuerence; ſhould we not much more be in ſubiection to the father of ſpirits, that we might liue? For they indeed for a few daies corrected vs after their owne pleaſure; but he chaſtiſeth vs for our profit, that we might be partakers of his holineſſe.

Heb. 12. 5. 6. 7. 8.

Theoph. There is no cauſe then, why the faithfull in this world ſhould looke for all proſperitie.

Mal. True, vnleſſe they will deceiue themſelues: for otherwiſe it were neceſſary, that

1. The deuill ſhould be without enuie.
2. The world without malice.
3. And we our ſelues without ſinne.

But the Deuill will alwaies burne in enuie againſt the faithfull. The world with malice and mad hatred: and our ſinnes will miniſter ſufficient matter vnto God, (who in the meane time hath care of our ſaluation) to

giue

giue the raines vnto those our enemies, to moleſt and trouble vs. Wherefore according to the ſaying of the Apoſtle, let all ſuch as deſire to liue godly in Chriſt Ieſus, make their accounts, that they ſhall ſuffer perſecutions. Adde hereunto, that proſperity is not alwaies profitable for vs, nay oftentimes it hurteth vs. 2. Tim. 3. 12. Of proſperitie.

Theoph. Why ſo?

Mat. Becauſe often it hindereth our ſaluation: for it bringeth forth fruits altogether contrarie to thoſe, which we reckened vp euen now.

2 For, it maketh vs proud and inſolent, and keepeth vs from the acknowledging of our ſinnes.

3 It ſtirreth vs vp to ſerue our owne wicked luſtes, and it is vnto them as a baite, wherewith they are more and more ſet on fire.

4 It maketh vs negligent in prayer, and as it were putteth out in vs the deſire to pray.

5 It prouoketh vs to impatience, and wrath, and maketh vs voyd of the affection of mercy.

6 Finally, it maketh vs drunken with the loue of our ſelues, and of the world, and draweth vs away from the meditation of the heauenly life. Therefore, not without cauſe the Scripture teſtifieth, that we muſt through many afflictions enter into the kingdome of God. Now theſe in the holy writings, are not ſeldome called ſtrikings, to the end we might know them to be as it were certaine ſpirituall medicines, which be diuerſly adminiſtred by God himſelfe the beſt ſpirituall Phiſition, to ſundry purpoſes, according to the qualitie of our ſickneſſes and neceſſitie. Notwithſtanding, he dealeth alwaies ſo gently with vs, that he ſuffereth vs not to be tempted, aboue that we are able to beare. For, while he chaſtiſeth vs with the one hand, he doth lift vs vp with the other, and cauſeth that the iſſue of the affliction is alwaies happie. And ſo he declareth his goodneſſe to vs in aduerſitie, aſwell as in proſperitie. For often he tempereth them both together, or ſendeth them by courſe, leaſt we ſhoulde be too much puffed vp with proſperitie, or throwne Act. 14. 22. 1. Cor. 10. 13.

downe

Pſal.30.5. downe with aduerſitie. Hereupon the Prophet ſaith, weeping may abide in the euening, but ioy commeth in the morning. And that more is, he vſeth this courſe of things, that we may the more acknowledge, what the ſweetneſſe of proſperity is, & ſo be more earneſtly bent to yeeld him thanks. For, as it is in the prouerbe:

Sweet things deſerued hath not be,
VVhich before did bitter neuer ſee.

Theoph. Hitherto thou haſt declared certaine very excellent points concerning afflictions, which if they be earneſtly fixed in our mindes, they will bring no ſmall comfort, nor a little ſtirre vs vp to patience. Now theſe vnleſſe I be deceiued, are

1 Firſt, that afflictions come not to vs, but by the will of God.

2 That they be ſent vnto vs from God to our good.

3 That God will aſſiſt vs to the patient bearing of them.

4 That God promiſeth vs a bleſſed iſſue, yea at length a full deliuerance.

5 Finally, that by meanes of them, proſperitie is made more pleaſant and delectable.

Mar. Thou paſſeſt ouer the chiefe point, that is to ſay, the fatherly loue that God ſheweth euen the when he doth chaſtice vs: for he alwaies dealeth mercifully & gratiouſly with vs in the very afflictiõs. Which thing *Dauid* witneſſeth in theſe words; The Lord is mercifull and gentle, ſlow in wrath, & gentle in goodneſſe. He is not wont to chide alwaies, neither will he keepe his vvrath for euermore. He hath not dealt vvith vs according to our ſins, neither hath he reyvarded vs according to our iniquities. Becauſe according to the height of the heauens aboue the earth, ſo great is his goodneſſe vpon the that feare him. As far as the East is from the Weſt, ſo far hath he remoued our ſins from vs. As a father hath compaſſion on his children, ſo hath the Lord compaſſion on them that feare him. For he knovveth whereof we be made, he remẽbreth that we are but duſt.

Pſal.103. 8.9.&c.

Theoph. Why calleſt thou this the chiefe point?

Mar. Be-

Mat. Because vnlesse that loue of God be before our eies in our afflictions, there can nothing else be to any purpose: on the other side, if this goe before, and the other which thou euen now reckonedst vp doe follow, either I am greatly deceiued, or else there is no affliction so hard, which a faithfull man may not be able to ouercome, especially if it be to be suffered for the testimonie of the trueth of the Gospell.

Theoph. Why so?

Mat. There may fiue causes be alledged, besides those which thou hast heard already. Afflictions for righteousnesse.

Theoph. My heart desireth to heare them.

Mat. The first is this, that by afflictions for righteousnesse sake the Lord vouchsafeth vs the honor to be Martyrs that is to say, witnesses of his trueth. And so he turneth the punishment ioyned with shame which we haue deserued, into most glorious sufferings. Whereupon *Peter* speaking of them said: that it is better, if so the wil of God be, that doing well we should be punished, then doing euill. 1. Pet. 3. 17.

2 Another is, that by them we are made like, not onely to the holy Patriarches, Prophets, Apostles, and other Martyrs, which liued before our times: but also to Christ himselfe, which hath for himselfe before vs as a pattern of the: with whom (saith the Apostle) we shal no otherwise be glorified, except we suffer with him. Rom. 8. 17. 2. Tim. 2. 12.

3 The third is, because the glorie of God, which ought to be farre dearer vnto vs then our owne life, is thus not a little aduanced: for it commeth to passe, that the very enemies of the Christian trueth, are called to the knowledge of Christ, and the weake be confirmed in it, by our constancie, and open confession of God his name. Therefore it was well said of one of the auncient fathers, that the bloud of the Martyrs is the seede of the Church. Tertul. in apol. adu. gent.

4 The fourth is, that while we be made partakers of Christes sufferings, the spirit of God resteth vpon vs, wherewith we are maruellously comforted. For, as the sufferings of Christ abound in vs, euen so through 1. Pet. 4. 14. 2. Cor. 1. 5.

Christ aboundeth our comfort.

5 The fift is, because our reward is great in heauen, *Mat.5.12.* euen as Christ himselfe witnesseth: Yea he willeth vs to reioyce and to leape for ioy in the middest of afflictions. *Luc.6.23.* *Paule* also saith the same in these wordes: The momentanie lightnesse of our affliction, causeth vnto *2.Cor.4.17.* vs a farre most excellent eternal weight of glory while we looke not on things which are seene but on things which are not seene. For the things which are seene are temporall, but the things which are not seene, are eternall. Therfore we haue no occasion of heauinesse offered vnto vs by suffering in this sort: yea rather we ought to receiue great matter of comfort and ioy, as of the greatest good which is wont to be giuen of God, and as of a speciall gift which he giueth not but to *Phil.1.29.* his elect, and most dearely beloued children. For *Paule* teacheth, that it is giuen vs not only to beleeue *Gal.5.24.* in Christ, but also to suffer for him. In another place also the same Apostle saith of himself, God forbid that I should boast in any thing, saue the Crosse of our Lord Iesus Christ, by the which the world is crucified vnto me, and I vnto the world.

The second part of the Apostles Creede, which is of faith in Christ.

Theoph. We haue spoken largely inough of the first part of the Creed: the matter therefore requireth that we come to the second, which is concerning the sonne, of whom thou saydest we were redeemed, and that he did continually make intercession for vs.

I doe therefore demaund of thee, in which articles that redemption and intercession is contained?

The foundation of our redemption

Mat. Indeede redemption hath chiefly the foundation in the article of the death, & passion of Christ, which is as it were the price of our redemption: For by it, ioyning thereto the resurrection, we were deliuered from the tyranny of the Deuill, and brought into the libertie of Gods children, which Christ himselfe

selfe witnesseth in these wordes, The sonne of man is come into this world to giue his life a price of redemption for many. *Mat.*20.28

Concerning his intercession: it is ioyned by *Paule* with the article of sitting at the right hand of God, as a part thereof. These be his wordes, what is he that shall condemne? It is Christ which is dead, yea rather which is raised vp from the dead, who also is at the right hand of God, and maketh intercession for vs. *Rom.*8.34

For because the sitting at the right hand of the father is referred to dignitie, whereunto he is aduanced with the father, by a similitude taken from kinges, which are wont to place those at their right hand, that be most welcome and acceptable to them, and whom they desire to haue most honored, therfore doth he ioyne his intercession with it, to the ende we might know, that Christ bestoweth the great authoritie he hath with his Father in this, that by the benefite of his death, he might become mercifull vnto vs.

Theoph. Forasmuch as in these three articles of the death, resurrection, & the sitting of Christ at the right hand of the Father, the chiefe pointes of our saluation be contained, why were the other articles put into the Creede, especially seeing it is a summe, & as it were an epitome or abridgement of the things which are to be beleeued to our comfort and saluation? VVhy there be in the Creed more articles of Christ then these three.

Mat. It was that our faith might be the better defenced, against the temptations of the deuill and the flesh.

Theoph. I do desire to haue these things declared by thee more at large, and to be instructed, to what temptation, each article of the faith is opposed or set against, that if at any time neede shall be, I may make my vse of them.

Mat. The thinges which haue bene spoken by me in the former Chapter, of the person and office of Christ, there is no cause in this place to repeate. This onely I will shew, that each article is placed in most exquisite order, to the end we might acknowledge in The vse of the articles of the faith against ther sundry temptations.

Christ, remedies against euery kinde of spirituall sicknesses, and against all the punishments which we haue deserued. As first of all, we indeede be conceiued in sinne, by meanes whereof it is that wee are the children of wrath. The remedie against this euill, is that, which in the first place we beleeue of Christ, namely, that he was conceiued by the holy Ghost, that we may know our conception to be sanctified in Christ, so as now euen from our first beginning, we are by him consecrated to God the Father.

Pſal. 51.7.
Ephe. 2. 3.

Conceiued by the holy Ghost.
Mat. 1.20.

Theoph. Why was it necessary, that for these thinges Christ should be conceiued by the holy Ghost?

Mat. Because the naturall order of humane generation is defiled and corrupted, so as it was altogether necessary, that the holy Ghost should haue the worke in that conception, to purge and cleanse the substance of the virgin of whom he was conceiued, and that thus he might be pure, and farre from the blot of originall sinne, wherewith if he had beene defiled, he himselfe should haue needed a redeemer and mediator, so farre should he haue beene from redeeming vs, and from being able to reconcile vs to God the Father. Adde hereunto, that there can be no ioyning of the Godhead with that that is vncleane.

Borne of the virgin Mary.
Gal. 4.4.
Mat. 1. 13.

Theoph. Wherefore, hauing mentioned his conception, is it by and by added, that he was borne of the virgin *Marie*?

Mat. It was to teach vs, that he did not onely take out nature, as one which was made of a woman, as *Paule* speaketh: but also that we might know him to be that very redeemer and Messias promised to the fathers, for as much as hee was borne of a virgine descending from *Adam* to *Dauid*, according to the Prophesies of the Prophets, and that in the time and place by them appointed.

Gal. 4.4.
Mat. 1. 13.

Theoph. Why was it necessary that his mother should be a virgine?

Mat. That both in his conception and natiuitie, the worke of God might the more plainer appeare, and

and that there might be nothing whereby to darken it neuer so little.

Theoph. Declare the other articles.

Mat. Because after our conception and birth, for the innumerable sinnes by vs daily committed, we had deserued to suffer euen in this life al manner of reproches and contumelies, and besides in time to come hereafter, most grieuous torments both in soule and bodie, it is exprelly mentioned, that Christ suffered all those things for vs, when it is saide, he suffered vnder Pontius Pilate: for vnder him, for vs in our steede, he was bound, railed vpon, beaten and crowned with thornes. Moreouer, we had deserued most cruel death with reproch and shame: this also Christ suffred for vs. For he was crucified betweene two theeues, which kind of death was accursed of God himselfe, for it was appointed for euill doers & wicked men. But by dying he ouercame death, so as death is now to vs, not deadly, but making aliue. Moreouer, the Iudge is named vnder whom he suffered, not so much to proue the certainty of the story, as to teach vs that Christ, notwithstanding he were most iust and innocent, was for vs condemned before an earthly Iudge, as a guiltie person, that by his most vniust condemnation, we should haue full absolution & discharge before the Iudgment seat of God.

Suffered vnder Pontius Pilate.

Crucified, *Mat.* 27.35

Dead.

Mat. 27.50

Theoph. I desire to haue that more largely declared by thee, which I heard euen now of the death of Iesus Christ; namely that by dying he ouercame death, so as it is not now deadly vnto vs, but making aliue.

How Christ brought death to death.

Mat. That thou maist vnderstande these thinges rightly, it is to be known, that death when it would haue swallowed vp Christ, in whom is the fountain of life, was it selfe swallowed vp of him, so as he became deadly to death, according to the prophesie of Hosea; O death I wil be thy death. Seing therfore by the death of Christ death is swallowed vp in victorie, now the faithfull are deliuered from the tyranny of it. There is no cause thē why we should feare it, nay rather let vs be bolde to prouoke, and as it were to chalenge death with the A-

Hos. 13.14

1.Cor.15. 54. postle crying out, O death where it thy victory?

Theoph. But it doth ſtill daily exerciſe his tyranny vpon the faithfull, for it killeth them.

Death deliuereth the faithfull from innumerable deaths.

Mat. Nay rather cleane contrariwiſe: For while it ſeemeth to kill them, it deliuereth them from a thouſand deaths, that is to ſay, from the innumerable troubles of this world, to the end they may liue moſt bleſſedly in the heauens.

Theoph. Let vs goe forward to the reſt.

Mat. We had deſerued, that our bodies after death, ſhould be thruſt into the graue, which is deaths priſon, and that our ſoules ſhould be caſt downe into hell, to be tormented with euerlaſting paines.

Chriſt, that he might remedie both the euils, would haue his bodie buried, that ſo he might purſue death it ſelfe being readie to die, into his owne hold, that is to ſay, into the graue: whoſe nature therfore he changed ſo as it is no more to vs the gaile of death, but a place appointed of God, wherein our bodies are kept againſt the day of the glorious reſurrection.

Act.7.60. 1.Theſ.4.13 For this cauſe the ſcripture affirmeth, that the faithfull departed, are not dead but a ſleepe. Whereupon it came to paſſe, that the fathers of the primitiue Church named thoſe places wherein the bodies of the faithfull were buried κοιμητηρια, that is to ſay, ſleeping places.

He deſcended into hell.

Moreouer, Chriſt would tarry in the graue ſome daies that ſo it might certainly appeare, that he was dead indeede. But then he deſcended into hell for vs, when he endured thoſe moſt extreeme torments and ſorrowes, euen the wrath of God, which we had deſerued. Nowe thoſe were the euerlaſting puniſhmentes, Mat.26.38 which we ſhould haue ſuffered.

Vpon the feeling of theſe ſorrowes, he ſweat bloud in the garden, and not for feare of bodily death: for otherwiſe he ſhould haue beene the moſt fearefull of all other men.

Luc.22.44. Mat.27.46. Moreouer theſe ſorrowes cauſed, that in the verie agonie he cried out; my God, my God, why haſt thou forſaken me? Yet, not that God euer forſoke him, but

becauſe

because he was in our steed, and offred himselfe to his Father as a baile for vs, it was necessarie that his diuinitie should be hidden for a time, vntil the humanitie had suffered all the things, which both here and in the world to come we had deserued. Howbeit the punishment which in respect of vs was eternal and endlesse, in Christ was made temporarie and hauing ende, because he himselfe is eternall and infinite, and therefore he put an ende to those euerlasting punishments, whereunto we were accursed.

Theoph. But this article of Christes descending into Hell, is placed in the Creede after his buriall: wherefore it seemeth, that it cannot be referred vnto those paines which he sufferred before death: for the order it selfe is against it. Moreouer, this selfe same thing seemeth to be contained in another article, euen in that he suffred vnder Pontius Pilate: in which wordes, not those paines onely are to be vnderstood, which hee suffred in his bodie, but those also which he suffered in his soule.

Mat. This article of Christs descending into Hell, cannot otherwise be expounded, but as it hath beene expounded of me. For if it be referred to his buriall, as some would haue it, bringing for the confirmation of their opinion those places of Scripture, wherein the graue it selfe is called by the name of Hell, it shal be nothing else, but a repetition of that which is faire more plainely set out in the former Article: which indeed doeth not agree to so short a summarie as the Creede is. Much lesse is this article to be vnderstood of Christes soule going downe into the place of the damned. For Christ said to the theefe, this day shalt thou be with me in Paradise. Moreouer, there was no such thing further required, for as much as all things were finished vpon the Crosse: for he said a little before his death, it is finished. Concerning the order or method, it hath beene before declared by vs, that they which wrote this Creed looked vnto this, that in each article they might set before vs, the seuerall remedies, which

Luc. 23.43

Iohn. 19.39

be ministred vnto vs by Christ, against all kindes of temptations and spirituall diseases. Therefore they would not onely expresse the paines which he suffered in his bodie, but also the fearefull torments which he suffered in his soule; and which vnto vs are most terrible, for these we haue deserued to endure for euer in Hell it selfe: the temptations whereof farre exceedeth that which ariseth of the afflictions of this life, yea and of bodily death. Wherefore hauing comprehended all these paines generally in this Article, he suffered vnder Pontius Pilate, afterward they woulde handle them particularly. And first of all, those which he suffered in bodie, in these wordes, He was crucified, dead, and buried: for they purposely ioyned his buriall, that as it were in one rowe they might comprehend all thinges, which appertaine to the abasing of his bodie. Which being declared, they added those horrible tormentes, which he suffered in his soule, in these wordes; Hee descended into Hell. Which they did, to the end we may vnderstand, that Christ when hee had suffered all the things, which we should haue suffered in Hell, did as much, as if by a locall descending, hee had descended into Hell it selfe; and that therefore we are free from it.

The order of the articles which respect Christ.

Theoph. Now doe I very well allow the exposition of this article which you haue deliuered, as that which bringeth vs no small comfort, Yea I doe verie well like the order of it selfe. For it is easier to apply the sufferings of Christ to our selues, when they are reckened vp in that order wherein we should haue suffered them, then in any other.

Mat. Thou iudgest rightly: for the temptation of the second death, that is to say, of the punishments which abide for vs in hell, is wont to come into our mindes after the temptation of the first death.

Theoph. Declare vnto me the other articles.

The third day he rose againe,

Mat. The resurrection followeth, by the which Christ ouercame death, hell, sinne, yea and the diuell himselfe, and triumphing ouer them, and leading them captiues,

captiues, he ascended into heauen, whither he is gone vp with the greatest glory, not so much for himselfe, as thereby to open a way for vs, and to take possession of it in our name, vntill our soules come to possesse it after death, and body and soule together after the resurrection. But because so long as we here liue, euen after we are by faith made partakers of Christs gifts, we fall into many sinnes, which are wont to trouble our consciences, and to weaken our faith, it is by and by added, that he sitteth at the right hand of the Father, to the end we might know, and be assured of that intercession which hath before beene mentioned. And so we might vnderstand, that after he had once suffered death vpon the Crosse for our sinnes, he doth continually offer the merit thereof vnto his father for vs, and therefore causeth the father him selfe to be fauourable vnto vs. Which thing *Paule* sheweth in these words; Christ is at the right hand of the Father, and maketh request for vs.

Act. 1. 9. 10. 11.
Ephe. 4. 8.
He ascended into heauen
Act. 1. 9.
And sitteth at the right hand of God the father almightie.
Rom. 8. 34.

More, he vseth that great authoritie whereunto he is aduanced, to the gouernmēt & help of his Church, against all the hurts that might come vpon it, and to the accomplishment of our saluation. Finally, because (such is the weakenesse of our faith) some feare of condemnation may assaile our mindes in that last day, wherein the Lord will render to euery one according to his workes: therefore that this temptation may be met with, it is said further, that Christ which is our intercessor, shall also be our iudge. And this is the meaning of that article, wherein we beleeue that he shall come to iudge quicke & dead: euen that we might be without all feare of condemn ation; and contrariwise, certainly know, that by the sentence of the Iudge himselfe, we shall obtaine saluation.

Mat. 16. 27.
From thēce he shall come to iudge quick and dead.

Theoph. Who are those quicke, and dead, who thou sayest shalbe iudged of Christ?

Mat. The quicke, are they which at that day shall be aliue, who also as *Paule* saith, shalbe changed in the twinckling of an eye: and the dead are they, whom death

1. Cor. 15. 52.

death before shall haue taken out of the company of the liuing.

Theoph. But it is necessary, that the dead should rise againe in that day, of whom iudgement was giuen before, whether they be good or euill?

Mat. These things shall not let their appearing at that day; and that for two causes.

1 The first, because that first iudgemen tpertaineth onely to the soule: but the latter to the whole man.

2 The other is, that that particular iudgement may be proclaimed before all men, and so there may be a more manifest declaration of God his righteousnesse. Therefore the Scripture affirmeth, that in that day both good and bad shalbe iudged by Christ according to their workes: which without doubt shalbe brought to light, as it were manifest testimonies, eyther of the faith, or the vnbeliefe, lying hid in the heart, although faith it selfe, or vnbeliefe in those that come to years, be speciall causes eyther of the saluation or damnation of men, as it is declared by the Iudge himselfe: He that beleeueth in mee, is not condemned: but he which beleeueth not, is condemned alreadie, because he hath not beleeued in the name of the onely begotten Sonne of God.

Ioh. 3.18. & 5.24.

Theo. I do now at length acknowledge all the articles which appertaine to the faith of Christ, to be indeed profitable, yea necessary to the establishment of our faith. I would notwithstanding know, why in the Scriptures his death onely is for the most part spoken of, as in that place of *Paule*, We are reconciled by the death of his Sonne.

VVhy christs death is menrioned ofmer in the Scriptures, then the other things he did for vs.

Mat. By such kind of speeches, the Scriptures, desirous of breuitie & shortnes, of the chiefe part nameth the whole. Neuertheless, sometimes his resurrection also is ioyned because in it Christ ouercame death: wherupon it is, that the force of Christs death hangeth vpon his resurrection. For if Christ be not raised vp (saith *Paule*) our faith is vaine. This also is to be noted by the way, that the death of Christ is not seldome vnder-

Rom. 5.10. *Rom.* 4.25. *1. Cor.* 15. 14.

vnderstood by his bloud, because that powring out of his blood, amongst other things which he suffered for vs, is verie excellent and notable.

Theoph. Bring forth some testimonies for it.

Mat. They are to be found euerie where in the holy writings. Peace being made by the bloud of Christ, by him he hath reconciled all things to himselfe; as well those that be in earth as those that be in heauen, that is to say, both those that be in the Church alreadie receiued into heauen, as those that be yet in the militant Church below. *Col.1.20.*

We were redeemed not with corruptible things, as siluer or gold: but with the precious bloud, as of a Lambe without spot, and vndefiled, euen of Christ. We are iustified by the blood of Christ. *1 Pet.1.19.* *Rom.5.9.*

The third part of the Apostles Creed, which is faith in the holy Ghost.

Theoph. We haue proceeded farre inough concerning faith in Christ. Now therefore we must come to the third part of the Creed, which is of the holy Ghost, whereunto thou diddest attribute, that it doth sanctifie vs, and ioyne vs with Christ. But there be two things, which I wil propound vnto thee to be declared.

1 First, wherein that sanctification standeth.

2 Secondly, in what sence thou sayest, that we are by the holy Ghost ioyned with Christ, for asmuch as euen now thou ascribedst that vnto faith.

Mat. The sanctification which the holy Ghost worketh in vs, standeth herein, that it amendeth the corruption planted in our mindes, and repaireth the decay of our soules, otherwise cast away and vndone by originall sinne.

Theoph. Declare to me the effects of that repairing.

Mat. First of all, it lightneth our mindes, so as we do acknowledge the true God in Christ, and yeelde him the worship due to his maiesty.

Secondly, it reformeth our hearts, working faith in them,

them, which pietie or godlineſſe followeth, that is to ſay, the loue and feare of God, from whence alſo ſpringeth repentance it ſelfe. For this faith which lieth hid in the heart, ſheweth it ſelfe, as it were viſible to the eyes. But the ſanctification, whereof we ſpeake, is not ſeldome called by the name of regeneration.

Theoph. Why is it called alſo by this name?

Mat. Becauſe, when the holy Ghoſt by his grace and vertue worketh in vs, ſtedfaſtly to beleeue the things, which in former times we condemned, and that truely repenting, we do the thinges which be directly contrary to our former actions: we do in verie deede ſeeme to be borne againe, and to be made new men, as *Paule* ſpeaketh. And verily then all the partes and qualities of our ſoule are ſo reformed, as they may ſeeme to bee altogether changed.

Eph. 4.24. 2. *Cor.* 5.17

VVhat our regeneratiō or ſanctificatiō is.

Theoph. Therefore this ſanctification or regeneration, is nothing elſe, but the repairing of the image of God, which we loſt in *Adam*.

Mat. Thou iudgeſt rightly: and *Paule* himſelfe teſtifieth this, when he ſaith, that we haue put on the new man, which is renewed into knowledge, agreeable to the image or likeneſſe of him that created him. But Chriſt is he, by whom that likeneſſe of God is brought from Heauen vnto vs and communicated by ſpirituall regeneration, euen as *Adam* by carnall generation had made vs partakers of ſinne with him.

Col. 3.10.

Theoph. Thou ſpeakeſt of two generations, verie much differing the one from the other, I meane the firſt which we haue from *Adam*, from that which Chriſt worketh in vs by his ſpirit.

Mat. Verily, by that firſt generation we are borne vnto ſinne, but by this latter we are borne vnto righteouſneſſe.

2 By the firſt we are borne children of wrath: by the latter, children of God.

3 By the firſt we are borne vnto death; by the latter vnto euerlaſting life. And for this cauſe Chriſt ſaid to *Nicodemus*, Except a man be borne againe, he cannot

Iohn 3.3.

not see the kingdome of God.

Theoph. Hitherto I haue heard what sanctification or regeneration is, namely that it consisteth in the vnderstanding of heauenly things concerning our saluation; and in the reformation of our heart & will, which causeth vs to beleeue in God through Christ, and to obey him. But how is it that the Apostle whom thou citedst speaking of this repairing, maketh mention only of the vnderstanding, and not of the will? For he saith, that we haue put on the new man, which is rene wed into knowledge agreeable to the image of him that created him. Col. 3. 10.

Mat. In that place indeed there is onely mention of knowledge, but vnder the name of knowledge are vnderstood both holinesse of life & reformation. Which also in another place, are by name spoken of by the same Apostle, when he saith, that that new man is put on which is created after God in righteousnes & true holinesse. Thou seest that in those places, one part is taken for both, because they are at once or together reformed by the holy Ghost, although in diuerse manner. For to some he giueth more knowledge then reformation. And contrariwise to some others, more zeale and reformation, then knowledge. Ephes. 4. 24

Theoph. But how is it, that there be many also found, vnto whom there is giuen more then common knowledge of God, and of his truth, whose life notwithstanding is most wicked?

Mat. Indeed I grant this, that God sometimes giueth euen to the vnfaithfull some knowledge of his trueth, which also for the most part is coloured with great words, and externall shew. But it is not the right knowledge of the true God, which is alwaies ioyned with his obedience. Neither indeede can any man know him, but he is straight waies beloued of him: but that loue cannot stand, except we do obey his commandements. Therefore *Iohn* saith, By this we know that we know him, if we keepe his commaundementes. He that saith, I know him, and keepeth not his commaundements, is a lyer, and the trueth is not in him. 1. Iohn. 2. 3.

Theop. But

Theoph. But whether of those two is the better, either the knowledge of God, or the obedience of his commaundements?

Mat. Indeed knowledge is better then obedience in this, that it begetteth in vs both the loue and obedience of God: but especially for that by it we are
2. Cor. 3. 18 transformed as the Apostle speaketh, from glory vnto glorie, that is to say, as it were by certaine degrees, as that knowledge getteth increase in vs. Neuertheless, that image or likenesse of God, doth not so expressely shine in vs in knowledge, which for the most part lieth hid in the mind, as it doth in obedience, namely while we liue temperatly, iustly, and godly: for those excellent vertues declare vs not to be bastardes, but the true children of God.

Theoph. Why so?

Mat. Because as we are thought their children according to the flesh, whose likenesse we haue concerning the body: so are we accompted his spirituall children, whose spirituall likenesse we shew in our workes.

Theoph. Thou calleſt the wordes of Christ to my remembrance, wherwith he reproueth the Scribes and Pharisies, boasting themselues to be the children of *Abraham*. If you were *Abrahams* children, you would
Ioh. 8. 39. do the workes of *Abraham*. You are of your father the
44. Deuill, and the lustes of your father will you fulfill.

Mat. Verie truely. Hereunto also may be referred that saying of Christ, which he addeth after that he had exhorted vs to holinesse of life: That you may be
Mat. 5. 45. the children of that your Father which is in heauen. But this holinesse and reformation of life are effects and fruits of repentance, whereof mention was made before by vs, when we spake of sanctification.

Theoph. Let vs therefore now speake somewhat of
Of repentance. repentance: and first what is repentance?

Mat. It is the hatred of sinne, and an earnest loue of righteousnesse, by the which we are continually stirred vp to abhorre our vices, and are moued to do good workes, not for feare of punishment, or hope of

reward,

reward, but for that loue we beare towardes God, which worketh in vs, that with a ioyfull heart wee are moued to the obedience, & with griefe go astray from his commandements. And therein is the promise fulfilled made vnto vs of God by his Prophets, namely that he will take from vs the stony heart, in stead whereof he will giue vs an heart of flesh wherein he will engraue his Law, that we may walke in his commaundements. Hence it commeth, that the Law of God, which in former times was grieuous and hated of vs, is now not onely not grieuous, but most acceptable and delightfull, euen as it is written by the Prophets.

Ier.31. 33.
Ezec.36.26
Psal.110. 14. 17. 47.

Theoph. How many parts of repentance be there?

Mat. Two. Namely,

1 The mortification or killing of the old man, that is to say, of the corruption which by reason of sinne sticketh within vs.

2 And the resurrection of the new man.

The same also be the partes of regeneration: for it is necessary, that the holy Ghost doe first kill all euils, and euen corruption it self, before it plant good things in our hearts. But that mortification hath it force from the death of Christ, of whom when we are made partakers by faith, he doth not onely blot all our sinnes, but also causeth that we acknowledge them, and being acknowledged doe hate them. Which thing *Paule* teacheth vs in these wordes: This we know, that our old man is crucified with Christ, that the body of sinne might be weakned, that hereafter we should not serue sinne.

Rom.6.6.

Moreouer the rising againe of the new man, which borroweth his force and efficacy from the resurrection of Christ, worketh strength in vs, by meanes whereof from the heart we apply our selues to the obedience of God, which also the same Apostle plainely teacheth, where he saith; We are buried together with Christ by Baptisme into his death, that as Christ is raised vp from the dead into the glory of the Father, euen so should we walke in newnesse of life.

Rom.6.4.

Theoph. Are then these two partes ioyned together

by

by so strict a bond, that the former can neuer be seuered from the latter?

Mat. They are indeede: for it is impossible that any man should be partaker of Christs death, but the same also is partaker of the fruit of his resurrection. The Apostle expresly affirmeth it; if we be grafted with Christ to the similitude of his death, euen so shal we be to the similitude of his resurrection. For this cause so often as the Scripture speaketh of repentance, it doth not onely simply vnderstand, some griefe conceiued for our sinnes, but reformation of life, and returning to a better course, which be witnesses of that sorrow lying hid in the heart. Therfore such as brag of repentance, & yet do not returne, nor giue themselues to amendement of life, are lyers, and do mocke God himselfe.

Rom.6.5.

Theoph. Thou sayest truely: for in our common life, he should be thought to mocke vs, that said he was sure he had done vs wrong, & yet indeed continued in the thing it selfe. I do rest satisfied in this doctrine of regeneration. But by it, that is not a little confirmed which was before proued by thee in the Chapter of *Man*, namely, that man by his owne nature is the seruant of sinne, which neither vnderstandeth heauenly things that appertained to his saluation, neither hath any freedome or power to doe that which is good. For seeing those faculties and powers are giuen vnto vs by the spirit of regeneration, it is without doubt that we lack them, and therefore that we are altogether vnable of our selues to beleeue, or to doe well.

Of mans free will.

Mat. Thou gatherest well. But because this doctrine concerning mans free will, before this time, being as it is at this day in controuersie, is not without cause of great force to the establishment of the glory of God, and of our own saluation, although it hath before bin declared by vs, yet I will not thinke much to speak of it againe, and to confirme it by testimonies of the Scripture. And first of all, concerning the true knowledge of God & of Iesus Christ, which is the foundation of our saluation: Christ himself saith, No man know-

eth

eth the Sonne but the Father, neither doth any man know the Father but the Sonne, and he to whome the Sonne will reueale him. No man can come to me, except the father that sent me draw him. But concerning the will, and that power whereby we do obey God, *Paul* saith: It is God which worketh in vs to will, and to performe it. Which also is confirmed of Christ himselfe, by a most fit similitude, in these wordes; As the branch can beare no fruit of it selfe, except it abide in the vine: euen so neyther can you, except you abide in me. He that abideth in me, and in whom I abide, the same bringeth much good fruit: for without me you can doe nothing. Which things being so, what can man of himselfe beleeue in the matter of Religion, but errour and lies? what is he able to do when the question is of worshipping God, but al manner vice and wickednesse? I wil adde a place out of *Paule*, wherein all this doctrine in one word is plainly set downe. You were dead in sinnes and trespasses. He saith not you were sicke, so as some little life was left in you, but you were altogether dead. The selfesame thing also he confirmeth afterward, when he saith: that we are raised vp from the dead, when God doth regenerate vs. If therfore the vnregenerate man be spiritually dead in sinnes, it followeth that he hath no more vnderstanding in thinges pertaining to eternall saluation, then hath a dead man in the thinges of this life.

Mat. 11. 27 *Iohn.* 6. 44 *Phil.* 2. 13 *Iohn.* 15. 4 *Ephe.* 2. 1 *Ephe.* 2. 6

Moreouer if a man vnregenerate be spiritually dead in sinnes, he hath no more power to do a good deede, then a dead man hath to do the actions of the body.

Therefore euen as our soule giueth life to the body, so also the spirit of God is the life of our soule, being otherwise dead, and vnable to beleeue or do any thing that is good.

Theoph. Although I do wholly giue consent to this doctrine, which I see hath expresse groundes in the holy Scriptures, yet I will propound vnto thee a certaine obiection, sometimes put forth to my selfe; about the answering whereof, I found no small difficultie: name-

ly that God ſeemeth to mocke vs, who ſo often by the Prophets exhorteth vs to turne vnto him, and to keepe his commandements, if it were not in our power, at leaſt in ſome part, to doe this.

Furthermore, that exhortations be made in vaine, the vſe of admonitions is but needleſſe, and that reproofes are but ridiculous, if it were not in the power of the ſinner not to ſinne.

Mat. They that meaſure the ſtrength of man by Gods commandements, be altogether deceiued. For
Mat.22 37 Chriſt commandeth vs: Thou ſhalt loue the Lord thy God, with all thy heart, with all thy ſoule, and with all thy minde. And againe, Be you perfect, as your father which is in heauen is perfect.

But what is he which confeſſeth not, that he can neuer come to that diuine perfection, nor loue him with that loue that is due?

In Enchirid ad Lauren. de gratia & lib. arbit. Therefore as it is notably written by *Auſten*, God commaundeth the things which we cannot do, that we might know what we ought to aske of him.

Which indeed may appeare euen by this, that euerie where by the Prophets, the Lord commaundeth vs to turne vnto him, and to repent vs of our ſinnes. But *Ieremie* anſwereth, correct me Lord, and I ſhalbe
Ier.31.18. Eze..8.30. Ioel. 2. 2. Confeſſ.l.10 corrected: when thou diddeſt correct me, I did repent. For this cauſe the ſame *Auſten*, which handled this doctrine of free will moſt excellently, writeth in another place, O Lord giue me that which thou commandeſt, and commaund what thou wilt.

Theoph. Indeede this is a ſolution, or anſwere to that obiection, not to be deſpiſed.

Mat. I do adde, that it may be gathered out of *Paule*, that exhortations to holineſſe of life, haue not their foundation vpon our naturall powers, but vpon the promiſe of God, wherein he promiſeth to be with vs, not to helpe our Free will in part, but wholly and altogether himſelfe alone to make it good in vs.

Theoph. Bring ſome places out of *Paule*, for the confirmation of this doctrine.

Mat.

Mat. Writing to the Thessalonians, when he hath admonished them to liue blamelesly, iustly, and soberly, *in* loue and in patience, he praieth to sanctifie them, to the end they might be able to performe those things: & at length saith; Faithful is he that hath called you, which will also do it. In another place also, after he had exhorted the Philippians, to work out their owne saluation with feare and trembling, presently he addeth: For it *is* God which worketh in you both the will and the deede, euen of his good pleasure. *1 Thess.* 5. 23. 24. *Phil.* 2. 12. 13.

Theoph. What vse is there of exhortations, admonitions, and reprehensions to the vnbeleeuers?

Mat. They shall be a witnesse against them, when they come to the iudgement seate of God: For they shall the more be conuinced of rebellion against God, and of the hardenning of their owne hearts.

Theoph. I am now well furnished against those, that shall hereafter set vpon me with that obiection.

To conclude, it seemeth to me, that this doctrine may fitly be referred to that, which sometimes I haue heard of thee; namely that all the sinnes of men be of themselues, & not of God; but that their good works, if they do any, be not of themselues, but of God.

Mat. True. Neither is there any cause, why we should feare to receiue this for true doctrine, forasmuch as it tendeth both to the glory of God, and to the throwing downe of our selues, which is a most certaine marke, whereby we may discerne or know true doctrine from false, according to the rule of Christ. *John.* 7. 18.

Theoph. Now we are to goe forward to the rest. We haue at large handled the first effect of the holy Ghost: let vs therefore come to the other. How makest thou the holy Ghost the author of our vnion or being made one with Christ, which in the beginning of this Chapter, thou didest attribute vnto faith?

Mat. When I did attribute or giue it to faith, I did it according to the vse of the scripture, but this I ment that faith is the instrument, and as it were a spirituall hand, by the which we do receiue Christ with all his

In what sense the holy Ghost is said to be author of our vnion with christ.

giftes. In the meane time, this is to be vnderstood, that the holy Ghost is author of them all. For the vniting of vs to Christ which is in heauen, is not done but by his own diuine power. Adde hereunto, that the holy Ghost begetteth faith in vs, and sanctifieth vs, that so we may be made fit to receiue Christ, and apply him with all his giftes vnto our selues.

The fourth part of the Apostles Creede which is concerning the Church.

Theoph. We haue expounded three partes of the Creed: it remaineth that we come to the fourth, which is of the Church. Now there come two thinges to my mind, whereunto I would haue thee to answere. First

1 What the Church is: and

2 Why thou saidest, that by the working of the holy Ghost, we are ioyned with it.

Mat. The word Church, signifieth a company: in this place it is taken for the company of the faithfull chosen of God.

VVhat the Church is.

But although the Church be onely one, which is the spouse and the misticall bodie of Christ, yet it is wont to be considered in two respectes,

1 As it is inuisible. And

2 As it is visible.

Theoph. What doest thou vnderstand by the name of the inuisible Church?

Of the inuisible church

Mat. All the elect, which may be deuided into three sortes.

1 The first, of them which alreadie be receiued into heauen, who for that cause are called the Triumphant Church, because they haue ouercome all temptations and troubles, they do enioy the heauenly glorie.

2 The second is, of thē which do yet liue in the earth.

3 The third of them that are yet vnborne. Nowe these three partes in that last day, shal be gathered together into one bodie, and then shall be a Church all together triumphant and glorious.

Theoph.

Theoph. Which is the visible Church?

Mat. The company of the faithfull, gathered together in the name of Christ, to be instructed and confirmed in his faith, by the sincere preaching of the word, as also by the vse of the Sacramentes, which are two most certaine marks, wherwith God would marke her out, and as it were set her forth to be sene, that she might be knowne of all her children, and they might be gathered vnto her. Of the visible Church

Now this is that which is called the millitant Church, because continually it warreth with the deuill, the flesh and the world.

Theoph. Why will God haue all his children ioyne themselues to the visible Church?

Mat. That he may be worshipped of vs, which is when we do consent together in calling vpon him, and that he, as a good house-holder, may feede vs with his word the spirituall food, wherewith we may be daily strengthened, vntill he bring vs to the celestiall inheritance.

Theoph. What is the vse of this article?

Mat. It shall most easily be perceiued of thee, if thou doe but marke the testimonies of praise and commendation, wherewith Paule decketh the Church, which indeede are answerable to diuers places of the Prophets. Now they be three, and those most excellent. For he termeth her

1 The house of God.
2 The pillar of trueth.
3 The mother of all the faithfull.

Theoph. We are to examine the reason of these titles giuen vnto her. And first of all, why doest thou call it the house of God?

Mat. That we may vnderstand, that God dwelleth in his Church, doth defend it, and guide it by his holye spirit. Euen as Christ himselfe saith: Where two or three be met together in my name, there am I in the middest of them.

Theoph. Why is it called the pillar of trueth. *Mat.* 18.19

Mat. Because by the ministerie thereof, God preserueth and keepeth his trueth in the world.

Theoph. What is that trueth?

Mat. Christ himselfe, when as he is acknowledged to be not onely very God and very man in one person, but also a sauiour & redeemer, which is the most certaine trueth, and most profitable to the beleeuers: for by it they attaine eternall life. Which Christ himselfe affirmeth in these words: I am the way, the trueth, and the life.

Theoph. Therefore it followeth, that this Church, which we beleue, forasmuch as it is the pillar of truth, cannot erre.

Ioan. 14.6.

Mat. Indeed in those points which appertaine to the person and office of Christ, it cannot erre, but in some other parts of doctrine it may erre, which falleth out not seldome.

Theoph. Why may it not erre in the thinges which concerne Christ, as well as in others?

Mat. Because by the testimonie of *Paule*, Christ is the onely foundation of the Church, which being taken away, it can no more stand, than an house without a foundation.

1 *Cor.* 3.11.

Theoph. What if the Church erred in those things?

Mat. It should then not be a Church, but rather the synagogue of Sathan, seeing that it had ouerthrowne or pulled downe Christ it owne true foundation.

Theoph. But Christ seemeth to haue appointed an other foundation of the Church beside himselfe, namelie *Peter* the Apostle, to whom he said, thou art *Peter*, and vpon this rocke will I build my Church.

Of the foundation of the church.

Mat. The name of rocke no way can or ought to be referred vnto *Peter* himselfe, although the wordes seeme to beare it. For *Paule* affirmeth, that no other foundation can be laid by any, besides that that is laid, which is Iesus Christ. Moreouer, how absurd a thing should it be, that the Church which is inuisible, should haue her foundation in mortall man, and that which more is, one very weak, so as not long after he denied Christ?

1. *Cor.* 3.11.

Christ? Verely it hath neede of a stronger foundation, that it may be able to stand against so many assaultes, wherewith it hath beene and still is set vpon, by the deuill and the world, euen from the beginning.

Theoph. Deliuer therefore the true sense of those words of Christ to *Peter*.

Mat. Because *Peter* had confessed Christ to bee the sonne of the liuing God; Christ answereth; But I say that thou art *Peter*. Now he is called by that name which Christ had before giuen vnto *Simon*, because hee was a liuing stone in the building of the Church; who acknowledged Christ to bee the sonne of God, and therefore the chiefe stone in the Church. When therefore he addeth; Vpon this rocke I will build my Church, that is referred to that rock, which *Peter* himselfe had confessed. *Austen* agreeth with this interpretation: for he saith; The Church is built vpon the rocke, whereof euen *Peter* had his name: therefore truely the Lord saith; Vpon that rocke will I build my Church, because *Peter* had said; Thou art Christ the sonne of the liuing God. Vpon this rocke therefore, saith he, which thou hast confessed, I will builde my Church. For the rocke was Christ, vpo the which foundation *Peter* himselfe was builded. For no other foundation can any man lay, but that which is already laid, which is Christ Iesus. These be the wordes of that father, wherewith also agreeth that which *Peter* saith, when he exhorteth the faithfull, that as liuing stones, they would be built vpon Christ that chiefe stone. But he proueth this out of the testimonie of *Esay*: Behold, I put in *Sion* a chiefe corner stone, elect, & precious, in whom whosoeuer beleeueth shall not be ashamed. Hee addeth also out of the Psalme: The stone which the builders refused, is made the head of the corner, that is to say, vpholdeth all the building.

Mat. 4. 18. & 10. 2.

Vpon. Iohn. tract. 124.

1. Pet. 2. 5.

Theoph. Hitherto we haue heard sufficiently of the second thing testified in the praise of the Church: wee must come to the third. Why it is called the mother of vs all?

Mat. Faith, because God therein hath begotten vs with the incorruptible seede of his word. And then because he hath put vs ouer vnto it, as to a speciall good mother, to be guided and brought vp, that wee may daily waxe elder in faith, vntil we come to the inheritance of our heauenly father. Wherefore, whosoeuer refuse the gouernment of this mother, can neyther haue God for their father, nor claime to themselues any right in his inheritance.

Why the Church is called holy.

Theoph. Let vs consider the very words of the Creed, and first of all; Why is the Church called holy?

Mat. For two causes: the first whereof and the chiefest is this, because as *Paule* speaketh, It is sanctified after that he hath cleansed it, by the washing of water, through the word. As if he should say, that it was made cleane from all sinne, by the precious bloude of Christ, which is daily presented vnto vs, both in the word and in the Sacraments.

Ephe. 5. 26.

The other cause is, for that the members of it, which indeed are regenerated of the holy Ghost, and sanctified, do apply themselues diligently to holinesse of life: wherein by the benefit of the ministerie of the Church, they go forward euery day somewhat. Notwithstanding, in themselues it is certaine, they bee defiled with many filthinesses and sinnes, which indeede are not imputed vnto them: for they are partakers of Christes merit, by whose helpe they obtaine forgiuenesse of sinnes.

Theoph. Let vs come to the other title of the Church: why is it called Catholike or Vniuersall.

Why the Church is called catholicke.

Mat. That we may vnderstand, it is not nowe tyed to any certaine place or people, as we read it was vnder the Law, before the comming of Christ: but that it is dispersed and scattered throughout the whole world, and distinguished into many members, which are particular Churches, gathered together in sundrie places, which notwithstanding make one bodie of the Church, for they be endued with the same faith, and hope in Christ.

Theoph.

Theoph. It may seeme then, that the Church, which was before the comming of Christ, was diuerse from ours. Of the church before Christ.

Mat. Thou gathereſt ill: for although in ſome circumſtances it differed from ours, yet it was one Church in ſubſtance, for as much as both of them acknowledge

1 One and the ſelfe ſame father, God.

2 One Ieſus Chriſt, redeemer and mediator.

3 Becauſe alſo that old Church, had the ſame hope with vs, namely to obtaine ſaluation by faith in him; by the which faith the beleeuers euen then communicated with his bodie, and therefore were partakers of all his gifts.

4 Becauſe they had the ſame miniſterie of the worde and ſacraments with vs, as concerning the ſubſtance.

Theoph. But how could this bee, that the faithfull ſhould be partakers of the true bodie of Chriſt, which was not yet borne?

Mat. It was then indeede ſpiritually receiued by faith, as it is this day of vs: this only is the difference, that our faith looketh to Chriſt now long agoe manifeſted; but the faith of thoſe auncients looked to Chriſt, which was not then come. Neither were they therefore excluded from the true partaking of him. For all things are preſent with God. Hence is that of Iohn; The Lambe (meaning Chriſt) ſlaine euen from the foundations of the world. *Apoc.* 13. 8.

Chriſt alſo confirmeth the ſelfe ſame thinge, when he ſaith, *Abraham* reioyced to ſee this my day, and he ſaw it, and was glad. *Iohn.* 8. 56.

Theoph. But be there any places of ſcripture, whereby this may be determined, that the faithfull, which were vnder the law, were in deede and truly partakers of Chriſts bodie?

Mat. There be. For Paule ſaith, That all the fathers did eate the ſame ſpirituall foode with vs, and that they all dranke the ſame ſpirituall drink: for they dranke of the ſpirituall rocke that followed them, and that rocke was Chriſt. By which wordes he meaneth, *1. Cor.* 10. 3

that

that the fathers by their Sacraments did no lesse communicate with the bodie of Christ, and his giftes, then we do at this day by ours.

Theoph. What therefore is the difference betweene their and our Church?

Mat. There be reckoned not one, but fower.

1 First, because the old Church did set forth Christ his death and resurrection darkely, by certaine outward ceremonies, as sacrifices, lights, washings, and such other, which of the same Apostle are called sha-
Col.2.17. dowes of things to come, but the bodie is Christ.

Wherefore, seeing that by his comming he hath put an end vnto those ceremonies, he hath now laide himselfe open vnto vs farre more plainly. For he commeth forth, as it were in the mid-day, abounding with his gifts, that euery one may see and know them. For this cause the Apostle compareth the fathers which liued vnder the Law, vnto children, which did learne as it were their letters and first groundes, to giue vs to vnderstand, that we may be called learned and skilfull, if we be compared with them. This therefore is the first difference.

Theoph. Declare the second.

Mat. This consisteth in reformation of life: for as the knowledge of Christ is greater, so also the efficacy and working of the holy Ghost is farre greater, which mortifieth our flesh, so as we do more earnestly obey his commandements, according to the promises de-
Ier.31.33. clared by the Prophets: This is the couenant which I will make with the house of Israell: After those daies
Ezc.36.27 (saith the Lord) I will put my Lawe in their inward parts, and will write it in their hearts: I will put my Spirit within you; and will cause you to walke in my statutes, and to keepe my iudgementes, that you may do them. Yet not that the godly before the comming of Christ, were without the Spirit of regeneration, but that we might be taught, how the Lord in the very coming of Christ, by whose bloud he renewed the couenant with vs, did more aboundantly bestow his giftes

vpon

vpon his people. For this cause the Lord did suffer not a fewe blemmishes of the Israelites, which among vs were not to be borne: no otherwise then as a most wise Father will beare with many childish faultes of his sonnes, as long as they be children, but when they be come to yeares, he will in no case beare them.

Theoph. I would haue thee shew me some example.

Mat. I will alledge one; The bill of diuorsement, which was nothing else but a libertie to put away the wife, euen for the smallest cause. But the Lord affirmeth, that it was permitted to the Israelites, for the hardnesse of their hearts, that is to say, aswell for their rudenesse, as for their infirmitie. Notwithstanding he sheweth, That for the time to come it was not lawfull, but for fornication. Mat. 19. 8.

Theoph. But it may be obiected, that it is so farre off, that the fathers of the Israelites Church are excelled by vs in holinesse and sanctimonie of life, that contrariwise, there be not a few of them found, which did a great deale goe beyond vs, such as were *Moses, Elias, Daniell, &c.*

Mat. When we speake of the difference betweene the Church of the Israelites and ours, we must not alledge some special gifts granted to some special men, but it must be considered, what was the whole body of that Church, for therein standeth the difference.

Theoph. Declare the third difference.

Mat. It is herein, that euerlasting life was obscurelie and darkelie offered to the Israelites, wrapped or folded vp in earthly promises. For they were children, as *Paule* speaketh, whose age farre more esteemeth some small things, then those that be of the best value. But now after we be come to age, & are taught the Gospell, by meanes whereof the benefite of eternall life is much more plainly made knowne vnto vs, we are in the verie right way, led to the hope and meditation of it, neyther do we stay in these earthlie and fraile thinges. And this was the cause why the Fathers vnder the Law esteemed this life more then

we

we ought to esteeme it.

Theoph. Now remaineth the last difference.

Mat. It is that, whereof by the way we made mention: namely, that the Church vnder the law, was as it were bounded with the borders of Iudea, or shut vp within that country. But now it is scattered throughout the whole world, neither is it tied to any place.

*Mat.*10.5. For this cause Christ, when he sent forth his disciples to preach the Gospell before his death, in plaine wordes forbad them to goe to the Gentiles, but to the lost sheepe of the house of Israell. But after his resurrection, when he had put an end to the ceremonies of the law, he biddeth his apostles, going into all the

*Mar.*16.16 world, to Preach the Gospell to euery creature.

Beholde what the differences be betweene the old and our Church. Now these haue bin the cause, that the bookes of the Bible, which respect the state of the Church before Christ was borne, had the name of the olde Testament; and those which were written after his resurrection, are called the new Testament, or the new Couenant, yet not that there be two couenants, or two Testaments betwixt God and his Church: for there is onely one which is diuersly considered.

Theoph. Let vs goe forward to the rest. What is the reason that we say: I beleeue the Church, and not, I see the Church?

Mat. Although particular Churches be seene of vs, yet because here is intreated of the vniuersall church, which we cannot behold with the eyes of the bodie; therefore we doe not say, I see, but I beleeue the Church. I adde moreouer that the Church properly is no other but that companie of the elect. For the hypocrites and reprobates which are mingled with the particular Churches, are not members of the vniuersall Church. I doe annex furthermore for a larger declaration of these two arguments, First

1 That it falleth out not seldome, that by the persecutions of the enimies, the Church is so scattered, that it seemeth almost to be cleane put out: Howbeit

it

it is not ſo, but onely for a time it is remoued from our ſight, euen as the wheat lyeth hidden vnder the chaffe. Which indeed came to paſſe in the daies of *Elias*: for the prophet complained that he alone was left. For he thought that all the people were falle away from true Religion. Notwithſtanding the Lord anſwered: There be remaining vnto me ſeuen thouſand, which haue not bowed their knee before *Baal*. Therefore when the Church is hidden eyther in the whole or in the partes, yet ought we not thereupon to ceaſe to beleeue that it is. For the Lord ſaid by the Prophet, that Iſraels ſeede ſhould not faile, as long as Sunne and Moone ſhould be in the heauens. The ſame thing doth Chriſt confirme, whē he ſaith, that it ſhall neuer be, that the gates of hell ſhall ouercome the Church, that is to ſay, that neyther the Diuell nor his Angels ſhall euer be able to bring to paſſe the finall or vtter deſtruction of the Church, howſoeuer God ſomtimes ſo giue them the bridle, that is to ſay, ſuch libertie, that they bring vpon it great calamitie. The Church therefore may moſt fitly be compared to that buſh, which *Moſes* heeretofore ſaw in the wilderneſſe, which burnt in the fire, and was not conſumed.

1. *King.* 19. 12.

Iere. 31. 36.

Mat. 16. 18

Exod. 3. 2.

Theoph. How doth the ſpeech of the gates of Hell, wherof Chriſt maketh mention, agree with the practiſes, deceipts, and counſels of the Deuill?

Mat. It is a ſimilitude or likeneſſe taken from common wealths, in the which in former times iudgement was vſed at the gates of their Cities, where alſo the ſtore of Armour and munition for warres was kept. Hereupon it grew, that commonly in auncient times the gates were taken for ſtrength and counſell.

Judg. 5. 8.

Theoph. Bring forth the other argument, by the which thou maieſt proue, that the Catholicke Church is to be beleeued.

Mat. It is drawne from this: that although in it there haue alwaies bin many elect (ſeeing the word of God is neuer preached in vaine,) yet neuertheleſſe all they that ioyne themſelues to particular Churches, do not

ſtraight

straight way belong to the vniuersall Church: that is to say, are not by and by of the number of the faithfull and chosen. For as (saith *Austen*) there be many sheepe without the sheepfold of Christ, which God in his time will call, so there be many wolues in the very Church, whose hypocrisie the Lord in their time will discouer. Therefore God onely knoweth who be his, to vse the wordes of the Apostle. And this is the cause, why making mention of the inuisible Church, I comprehended vnder it the elect of God still liuing in the earth.

Hom. 45. vpon Iohn.

2. Tim. 2.

Theoph. But are the elect themselues, being called of God, and ioyned to the particular Churches, vncertaine of their saluation?

Mat. No not so. For each of them may know their owne faith, by the feeling put into them by the holie Ghost, and an others faith they cannot. The worde of beleeuing containeth all these things. For it is as if thou saidest, I beleeue that there is a certain company of the faithful and elect in the Church, which God defendeth in this world, of whose number I certainly know that I am. In the meane time Christian charitie requireth this, that we iudge wel of all those, that haue ioined themselues to particular churches, so long as they shew themselues tractable, and do obey admonitions.

Theoph. It commeth to my remembrance, that the article of the Church is set after the article of the holy Ghost, because the holy Ghost beareth witnesse within vs, that we be members of it.

Mat. Not onely for this cause, but especially because it is gathered together by the diuine working of it, by the which indeed we are knit together into one bodie with Christ, and are partakers of all his gifts, that is to say, the merit of his death is communicated vnto vs, by the which we obtaine forgiuenesse of sins; the force also of his resurrection is imparted, by the which we shall rise againe in that last day, and shall liue eternally with him. All which things, are in the Creed in exact order declared presently after the article of the church.

Theoph. Hitherto we haue spoken sufficiently of the true

true Church: therefore we haue dispatched the first point that I propounded. Let vs therefore come to the other. What is the cause that thou saydest, we were no lesse ioyned by the holy Ghost with the Church, then with Christ? Of the communion of Saints.

Mas. Because it cannot ioyne the faithful with Christ, but it doth also ioyn them together among themselues, euen as the members cannot be ioined with the head, but they be also vnited together into the body. Now this is a most fit similitude, and best agreeth to the vnion which we haue with Christ. For as the head, if it be ioined with the members, guideth them, nourisheth them, and giueth them life and motion, euen so Christ performeth all these things to his Church, with the which he is made one by the working of the holie Ghost. For this cause is this sentence so often repeated of the Apostle; Christ is the head of the bodie of the Church. The faithfull are the body of Christ, & members for their part. Therefore Christ himselfe giueth his owne name to the Church, as when he reproued *Paule*: *Saule, Saule*, why persecutest thou me? and this he doth because the head and members be one. Col. 1. 18. 1. Cor. 12. 27. Act. 9. 4.

A short exposition of the Apostles Creede.

Theoph. Thou hast made me to vnderstand all the articles of the Apostles Creede: Neuertheless I doe desire, to the end the things which thou hast said may the better sticke in my minde, that the summe of the same articles should againe be declared in some short Paraphrasis, or exposition, as also to be taught how the faithfull may apply them to themselues.

Mas. Thou desirest a thing (except I be deceiued) not vnprofitable. Therefore euery one may comprehend the summe of the Creed, and apply it to himself, in these words; I put my whole trust in God the Father, as in him which will blesse me, For I doubt not, seeing he is the Father of Iesus Christ, but he is also my father, and therfore loueth me perfectly and infinitely, euen as he himselfe is perfect and infinite. I beleeue in God the father.

Now

Almightie maker of heauen and earth.

Now, that will of his cannot be hindered by impotencie or weakneſſe, as our earthly parents are often wont. For he is omnipotent, and hath all creatures, as well thoſe that be in heauen, as thoſe that be in earth, in his hand to doe me good, to keepe me ſafe from all ſinnes, and to helpe me in all my neceſſities, ſo far forth as he himſelfe ſhall know to be expedient for me: who alſo doth ſo keepe in, bridle, and hold back the Deuill, and all mine enemies, that they cannot by any meanes hurt me.

And in Ieſus Chriſt his only Sonne our Lord.

I do alſo put my whole truſt in Chriſt Ieſus our Lord, the onely Sonne of God, of the ſame eſſence with the Father and the holy Ghoſt, who came downe into the earth, that he might life me vp into heauen; which was made man, to the ende he might haue the ſame God with me, and I might haue the ſame father with him. For theſe be his words, I aſcend or go vp to my Father, and your Father, and my God and your God.

Iob. 20.17.

VVhich vvas conceiued by the holy Ghoſt, born of the virgin Marie, ſuffered vnder Pontius Pilate.

Who alſo that he might reconcile me to God the Father, was conceiued by the holy Ghoſt, and borne of the Virgine Marie: Moreouer vnder Pontius Pilate he ſuffered all the reproches which I had deſerued. For he was bound as a guiltie perſon, that I might be looſed out of the chaine of the Deuill and ſinne. He was condemned of on earthly Iudge, notwithſtanding he were moſt iuſt and innocent; that I which am guilty of innumerable tranſgreſſions, might be diſcharged before the tribunall ſeat of the heauenly Iudge.

Who in ſcorne was cloathed in purple, and crowned with a crowne of thornes, that he might make me partaker of his glorious crowne and kingly dignitie.

Crucified, dead, and buried,

Who was nayled to the croſſe, dead, and buried, that he might deliuer me from the curſe of death, and ſlauerie of ſinne, and the tyrannie of the deuill.

He deſcended into hell.

Who for me deſcended into hell, while as he in the very time of that paſſion, ſuffered both in ſoule & bodie, the fearefull torments of the wrath of God, which I had deſerued, and wherewith I ſhould for euer haue beene ouerwhelmed in hell: who alſo the third day

roſe

rose againe from the dead, that for my sake death being fully ouercome, he might giue me life. The third day he rose againe from the deade.

Who finally ascended into heauen, from whence I was banished for my sinnes, that he might set open a passage for me into it, and might in my name take possession of the heauenly kingdome. He ascended into heauen

But now he sitteth at the right hand of God the Father almightie, and there continually maketh intercession for me with his Father, and offereth for me the merite of his death, that so he may become mercifull vnto me. Sitteth on the right hand of god the Father almightie.

I beleeue also that at the last day he shall come visibly downe from the heauens to iudge both quicke and dead. Neither is there any cause why I should feare, or be afraid of condemnation, seeing I shal stand at the iudgment seat of that Iudge, which is also my patron and aduocate. I do therefore assuredly know, that he will giue sentence on my side, and absolue me, that I may be partaker of his glory. Frō thence he shall come to iudge the quicke and dead.

I do also put my whole trust in the holy Ghost, which is God of the same essence with the Father and the Sonne, who also hath ioyned me with Christ, and sanctified me in him. I beleeue in the holy Ghost.

Which beareth witnesse with my spirit, that I am the childe of God.

Which maketh request for me with sighs that cannot be expressed.

Which comforteth me in aduersitie.

Which kindleth a desire in vs to leade our liues in the obedience of God, strengtheneth vs, and finally giueth vs the gift of perseuerance to the end. Confirmeth me against all temptations. If at any time I fall, it raiseth me vp by true repentance, and promiseth to bee with me with his grace euen vnto death.

I beleeue the Catholike Church, gathered together by the power of the holy Ghost, that is to say the companie of the faithfull chosen of God, which are scattered throughout the whole world, of whose number I doe certainly know my selfe to be one, The holy Catholicke Church.

The comunion of saints.

I beleeue that all we which are faithfull, are so vnited and ioyned with Christ our heade, that we are made partakers of his gifts, that is of the merit of his death and the power of his resurrection.

The remission of sinne.

Resurrection of the body

The life everlasting.

Wherupon I am assured of the full forgiuenesse of my sinnes, and of my glorious resurrection in the last day, which the partaking of eternall life shall follow, together with all the faithful and elect, with whom he shall for euer be praised of me in the heauens.

Theoph. I haue verily heard of the an excellent Paraphrasis or short exposition of the Apostles Creede, & such a one as doth not a little serue for edification. But that thou maist prouide for, & help the memorie of the vnlearned, draw all this into as short a summe as thou canst.

The summe of the Creede.

Mat. It cannot be made shorter, then if thou say: I put the whole hope of my saluation in one Iesus Christ crucified, who being giuen vnto me by the mercy of the Father, communicateth himselfe vnto me by the power of the holy Ghost, to make me partaker of the merit of his death, and also of eternall life. Now this agreeth with that which the Apostle saith, I determined to know nothing among you, but Iesus Christ, & him crucified.

1. Cor. 2. 2.

The. I am fully satisfied with this exposition of the Apostles Creede, and it containeth many thinges, which bring no small comfort to the hearers. And I pray our good and heauenly Father, to engraue them in our hearts by the working of the holy ghost, & that so we may earnestly acknowledge & stedfastly beleeue that immeasurable loue wherewith hee loueth vs in Christ Iesus. By whom he hath redeemed vs, from euerlasting death, and hath taken vs for his childr en, that at length we may be heires of his kingdome.

Mat. But now night draweth on, wherefore I would aduise, that we put off the rest till to morrow. Farewell Theophilus.

Mat. Fare thou well also Mathew.

The end of the first Booke.

THE

THE SECOND BOOKE OF CHRISTIAN Religion, wherein the testimonies of our saluation are declared.

CHAP. I.

Of good workes, by the which the faith that is hidden in our hearts is manifested, that it may be seene and knowne.

Theophilus.

GOD saue thee most dearely beloued *Matthew.*

Mat. God saue thee also most louing *Theophilus*: hast thou thought vpon the things, which were handled of vs yesterday?

Theoph. Yea indeed most diligently, insomuch as they occupied my mind in my sleep, wherof to make proofe, if it be not troublesome to thee, I will cõprehend them in a short sum, which shalbe as an entrãce for vs to the rest.

Mat. Thou shalt do me a very great pleasure.

Theoph. The summe of our speech yesterday may be referred to fower heades.

1 The first whereof, is of God, distinct in three persons. Who also by his prouidence gouerneth all things, is most perfectly iust, and most perfectly mercifull.

2 The second is of man, who being by his owne nature a most wretched sinner, is guiltie of eternall death before the iudgement seat of God.

3 The third is of Christ Iesus, whose death is a most present remedie for vs against death.

4 The fourth is of faith, whereby that remedie is applied to vs for our saluation.

Now valesse I be deceiued, order requireth, that we

ſpeake of good works, which do neceſſarily cleaue vnto faith, & be effects of it. Moreouer, ſeeing in the firſt Chapters of the former booke, it hath beene declared what manner one God is, and in the third and fourth Chapters, what a one he ſheweth himſelfe towards vs; this one thing ſeemeth now to remaine, that we vnderſtand, how we ſhould carrie our ſelues toward him, that is to ſay, what workes are to be done of vs, that we may obey him, and be acceptable to his Maieſtie.

Mar. Thou haſt verie well deliuered the ſumme of our yeſterdaies talke: I do alſo allowe the order propounded by thee concerning good workes.

This one thing remaineth, that thou moue thy queſtions of thē in ſome eaſie method, to the end that this place which of it ſelfe is ſomwhat intricate and doubtfull, may be plainely and clearely handled of vs.

Theoph. I haue no eaſier order, then that which ſometimes I learned of thee, namely that all this diſcourſe be brought vnto three heads.

1 Firſt, what be the good workes, to be doone of vs, that we may pleaſe God.

2 How thoſe workes may be performed of vs.

3 And thirdly, to what end they muſt be done, and what is the vſe of them.

But in the former booke, when we ſpake of regeneration, we did ſufficiently diſcuſſe that ſecond point. For, we taught that man of himſelfe could do no good thing, and that God by his ſpirit, wrought in vs both to will and to be able to doe. There are therefore behind the two other pointes to be examined of vs which will cauſe vs to deuide this Chapter into two partes, if it ſo ſeeme good vnto thee.

The firſt part of this Chapter, ſheweth what good workes are to be done of vs.

Theoph. Let vs therefore come to the firſt parte: namelie what good workes are to be done, that we may obey God.

Mar.

Mat. Before we go any further, we are to call vpon him, without whose guidance, no good thing can be thought, much lesse performed of vs. I doe therefore pray our good God and heauenly Father, to giue vs the spirite of wisedome and vnderstanding, that the things which we shall speake of good works, may agree with the trueth, so as they may tend to his glory and the building vp of his Church. Now *Theophilus*, doe I answere vnto thy question, that we must do those good works to obey God, which himselfe hath commanded in his owne Law.

Theoph. Why so?

Mat. For he hath plainely forbidden, that any thing be added vnto it, or taken from it, and that any man should turne aside from it, eyther to the right hand or to the left. *Deut.4.2. Deut.5.32.*

Theoph. What if men be so rash, that they dare do it?

Mat. The Lord will not accept their foolish deuises for good works, but will demaund of them, that which in former times he demanded of the Israelits: Who required these thinges at your hands? *Isa.1.12.*

Theoph. I confesse it to bee a most righteous thing, that the worship of God should be according to his owne prescription, and not after the inuention of men, Forasmuch as we also which are created of him, do require this of our seruants, that they serue vs according to our direction.

Mat. Right: for otherwise we might thinke our selues not the masters, but the seruants of our seruants. Should it therfore be righteous and iust, that God which is our Creator & Lord, should allow that in vs, which is of vs condemned in our seruantes as a thing vnrighteous and vniust?

Theoph. Seeing they onely be good workes, which God hath commaunded in his law, let vs see what that law of God is.

Mat. It is that which himselfe deliuered to his people by the hand of *Moses*, which also with his owne finger he wrote in two tables of stone, fiftie daies after the

The morall law. *Exod.* 20.2 *Deut.* 5.6.

deliuerance of the people out of their bondage in Ægypt, which is also commonly called the morall law, beginning thus, Heare Israell, I am the Lord thy God.

Theoph. Why is it called Morall?

Mat. Because it entreateth of manners, as it appeareth by the etimologie or true interpretation of the word. For it sheweth vs the vertues to be followed, to obey God, as also the vices to be auoyded, least we run in his displeasure. But it is also called Morall, for difference sake from the Ceremonial, which comprehendeth the ceremonies prescribed of God in the olde Church, as also frō the Iudiciall or Political law, which containeth iudgments, and the penalties to be inflicted vpon the breakers of this Morall law.

The morall lavv distinct from ceremoniall and iudiciall.

Theoph. Is not this morall lawe, the same doctrine whereof the Philosophers wrote so many bookes, and which they called Morall Philosophie?

Mat. Altogether. For it is nothing else, but the lawe of nature, which God hath ingrauen in the heartes of men, which also, because by little and little it wore out (for it was greatly darkned by sinne) he did as it were renew by that proclaming and writing of it. Therefore concerning the Philosophers, they onely attained vnto and taught the shadowe of that, the bodie wherof and the very trueth it selfe, is most briefly purtrayed or painted in this law, and is after beautifully set out in the proper colours in the writings of the Prophets and Apostles. For the Prophets and Apostles so often as they entreate of vertues and vices, be the true interpreters of this law.

The Morall lavv grauen in the minds of men, as it vvere renued by Moses and expounded in many places of Scripture.

Theoph. Wherfore sayest thou that the Prophets and Apostles, when they speake of vertues & vices, be the true interpreters of the law?

Mat. Forasmuch as the Lorde forbadde, that any thing should be added to the Law, or taken from it, it followeth necessarily, that it is most perfect, and that therefore whatsoeuer the Scripture in any place doth commaund or forbid vs, ought of necessitie to be referred vnto the law, and be accounted an exposition

of

of it. And indeed by this meanes he would take away all excuse from the transgressors of the Law.

Theoph. How?

The morall Lavv compriſed in verie fevv vvords.

Mat. First, that no man should pretende the largenesse of it as an excuse, why he had not learned it by heart, the Lord would haue it brought into so manie precepts, as we haue fingers vpon our handes. Wherevpon more then once it is called of *Moses* ten words.

More largely declared.

Afterward, least any by the shortnesse shoulde seeke to excuse himselfe, that hee could not come to the vnderstanding of it, the Lord would expounde and declare his owne minde more at large by his Prophets and Apostles.

The exposition of the morall Lawe.

Theoph. Wee are therefore to examine this morall Law. How many partes be there of it?

Two Tables

Mat. The Lord himselfe is the deuider of it, and hath deuided it into two Tables. In the former whereof, being comprised in the foure commandements, he would establish true religion: for, it teacheth all the worship which he requireth of vs. But in the latter, in six commandements, he hath taught the loue, friendship, and fellowship, to be kept among men: for in it he hath commanded all the thinges which serue to maintaine peace and agreement amongst vs. Briefly, the first Table commandeth all the dueties which man oweth to God. And the latter, all that man oweth to man, according to the will of God. For the commaundements of the latter Table, are to be referred to the first, that is to say they ought to be kept, not indeede for our neighbours sake, but for Gods sake, of whome they be commanded.

The summe of the morall Lavv.

The first Table of the Lawe.

Theoph. Now we are come to the exposition of the former commandements of the first Table. I do therfore demaund thee, what order thou thinkest good to bee kept, that the whole matter may be made the plainer?

The order of the first Table.

Mat. 1 My counsell is, that in the first place we expound the Preface set before the Law.

2 Secondly, I will deliuer some generall rules of speciall good vse, to giue light to euery commandement.

3 Which thinges being set downe, these foure commandements of the first Table shall generally bee expounded, and together it shall be obserued of vs, how well they agree one with the other. And at length we will come to the exposition of each commaundement by it selfe.

The preface of the Law.

Heare O Israell, I am the Lord thy God, which brought the out of the land of Ægypt, out of the house of bondage.

Theoph. I will follow the order which thou aduisest, and will begin at the preface of the Law. What therefore is the meaning of it?

Mat. First, the Lorde woulde make vs attentiue to the hearing of the Lawe, when hee saith: Heare Israell.

2 He doth also challenge to himselfe power, and the right of authoritie in these words; I am the Lord, wherein he sheweth, that we owe him obedience as vnto our Lord.

3 But because he requireth of vs, not a constrained but a voluntarie and willing obedience, he allureth vs vnto it, by a rehearsall of his loue toward vs, and that is propounded in these wordes *thy God*, that is to say, which do embrace thee with good will and fauour.

Finally, he bringeth forth a notable testimonie of that loue, when he saith; Which brought thee out of the lande of Ægypt, out of the house of bondage. In which words he declareth the selfe same thing, as if he should say; I haue deliuered you from the tyrannie of the diuell and sinne that I might bring you to eternall life. For, that temporall benefite in times past bestowed vpon the people of Israell, was a type or figure of the spirituall deliuerance of the Church.

Theoph.

Theoph. But the Lord ſeemeth not to ſpeake to vs in theſe wordes, Heare *Iſraell*, but onely to the Iſraelites that came of *Abraham* and *Iacob*, to whome the name of *Iſraell* was giuen by the Angell.

Mat. The Apoſtle witneſſeth, that all they that be of faith, are the ſonnes of *Abraham*. And therefore in the name of *Iſraell*, all the faithfull are ſpoken vnto: and yet not that the vnfaithfull and vnbeleeuers are exempted from keeping of the Law; but becauſe they haue not eares to heare, much leſſe an heart to vnderſtand, therefore the Lord ſpeaketh not vnto them. Gala. 3, 7.

Theoph. I haue attained the ſence and meaning of this Preface. Nowe declare thoſe generall rules, which thou ſaideſt were helping to the vnderſtanding of the Law.

Mat. They be three. The firſt whereof is this, that when God commaundeth good, he doth not onely forbid the euill that is contrary vnto it, which indeede is done in the lawes of men; but when he forbiddeth euill, he commandeth the good that is contrarie vnto it, and this is peculiar or proper to the lawe of God. For example. When God forbiddeth to take his name in vaine, he doth on the contrarie ſide commaund that it is hallowed and honored of vs. When he forbiddeth, that no man ſteale, he commaundeth vs to giue our ſelues vnto charitie. And ſo of the reſt of the commaundementes.

Theoph. Why be almoſt all the commaundementes deliuered rather negatiuely then affirmatiuely, that is to ſay, ſo as they rather forbid euill, then commaund that which is good?

Mat. Indeed that is well marked of thee: for, onely two, namely the laſt of the firſt Table, wherein the obſeruation of the Sabaoth day, and the firſt of the ſecond Table, wherein the honour of parents be commanded, be propounded affirmatiuely, all the reſt negatiuely, and ſo forbid euils. But this was done that we might vnderſtand, that no man can giue his minde to that which is good, before he haue laide aſide the euill

euill that fighteth with it. Euen as we see that thornes must be first pulled vp, before good seede be sowen.

*Iere.*4.3. Therfore the Prophet calling the Israelites to repentance, saith; Plough vp your fallow ground, and sowe not vpon thornes. Moreouer euery where in the holie Scriptures is this order kept, that it first forbiddeth euill, before it command good, as where the Prophets say; Cease to doe euill, learne to do well, decline from

*Isai.*1.16. euill, and do that which is good.

*Psal.*34.15 *Theoph.* Let vs come to the second rule.

Mat. The Lord minding to forbid diuerse euils of the same kinde, he comprehended them in the name of the greatest, and as it were of the chiefe, to the end we might know, that the sinnes which seeme to be most small by the iudgement of men, are accounted with God of the same nature with that vnder the which they be forbidden. As for example. When God would forbid murthers, reuenges, iniuries, and priuie hatreds, he comprehended them all vnder the worde *murther*, to teach vs, that he which hateth his bro-

*1.Ioh.*3.15 ther, is a murtherer, as *Iohn* saith. The same is to be said of him, which looketh vpon a woman to lust after her: for Christ affirmeth, that such a one hath com-

*Mat.*5.18. mitted adulterie in his heart.

Theoph. The third rule is behind.

Mat. When any vice is forbidden, not onely they be forbidden that be of the same kind, but also all the degrees by the which men come vnto them, yea and all such things, which by any meanes may minister occasion of our falling into such vices. On the contrary side, when vertue is commanded, all those things also be commanded, that may draw vs on forward vnto it.

Theoph. Those generall rules being declared, we are to consider the coherence or agreement of the fower

How the 4. commandements of the first table agree together. commandements of the first Table, according to the order which thou diddest prescribe.

Mat. I did therefore set downe this order, because it will bring greater light to each commaundement. Thou hast heard alreadie, that in the first Table, God

hath

hath commaunded, the worship due vnto him. Seeing therefore he is to be worshipped of vs no lesse in our bodies then in our soules, as he that is creator of both

In the first commandement, he setteth out the duetie of our soule: for he sheweth what inward knowledge he requireth of vs.

In the second, he reformeth the disposition and behauiour of our bodies, in the things which appertain to his worship. And together condemneth Idolatry, wherin men do chiefly sinne against this commandement.

In the third, he restraineth our speech: for by it we ought also to declare that inward worship.

In the 4. he appoineth a certaine day of the weeke wherein these things may be called to practise, aswell these before mentioned, as those also which be commanded in the latter table; & this indeed is the cause, why it is placed betweene both the Tables.

The first Commaundement.

Thou shalt haue no other Gods but me.

Theoph. Let vs at length come to the speciall exposition of the first commandement. What the meaning of it is, it is sufficiently vnderstood by that which hath bin said. Let vs therefore see what be the partes of it, then let vs follow each of them in their order.

Mat. Seeing this commandement is deliuered negatiuely, by our first rule it containeth the affirmatiue vnder it. Therefore it is to be deuided into two parts.

1 In the first, which is not expressed, he will be acknowledged of vs for our God.

2 In the latter, which is indeed expressed, he forbiddeth that we acknowledge any others for our God, beside himselfe.

Theoph. Of how many partes standeth that acknowledgement which God requireth?

Mat. Vpon fower: namely

1 Adoration, or worship.

2 Trust.

3 Inuocation, or prayer.

4 And

4 And thankesgiuing.

Now this acknowledgement proceedeth from knowledge: for he cannot be ackwowledged, except he be first knowen.

Theoph. Declare this vnto me in those seuerall parts.

Mat. First he cannot be worshipped of vs (now he is worshipped when euery of vs submitteth himselfe vnto his greatnesse) but he is also acknowledged our creator and Lord. We cannot put our trust in him, but we must confesse him to be omnipotent and perfectly good, that he may helpe our necessities. We will neuer thinke vpon praying and giuing thanks vnto him, except we be well assured, that he is the fountaine and well-spring of all good thinges.

Theoph. Are these fower vertues onely included in the first commandement?

Mat. If thou respect the substance, these onely: howbeit many other spring from them. For true adoration or worship, hath alwaies pietie for a companion, that is to say, a child-like feare, and willing obedience towards him.

Out of trust, ariseth:

1 Hope, that is, a certaine looking for the fruition of the heauenly promises.

2 Patience in aduersitie.

3 Perseuerance or continuance in his seruice.

4 A holy securitie, so long as we keepe our selues within the bounds of our callings.

From prayer and thankesgiuing springeth true humilitie of heart. For by them we be admonished, that we be emptie of all kind of good things, vntill they be giuen vs of God, and that if there be any good thing in vs, it is of God. That humilitie also bringeth forth modestie, which causeth that we desire not a higher place, but be content with the condition whereunto God hath called vs.

Theoph. For as much as we haue reckned vp the vertues contained in this commandement, nowe we must oppose or set against them, the vices whereunto they

they be contrarie.

Mat. Theſe are:

1 Rebellion againſt God.
2 Doubting of his promiſes.
3 Deſperation.
4 Impatience in aduerſitie.
5 Inconſtancie in the worſhip of God, and in our owne vocation.
6 Falling away from the trueth of the Goſpell.
7 Pride.
8 Diſdaine.
9 Ambition.
10 Faint heartedneſſe in good thinges, and finally raſhneſſe, which aduentureth vpon vnneceſſarie daungers, vnder a colour of Gods prouidence.

Theoph. Let vs come to the other part of this commandement. Now in it is forbidden, that we acknowledge any other but the true God. How doe we fall into this ſinne? The latter part of the firſt commandement

Mat. When we giue vnto creatures thoſe fower points, or any of the. For then they be made our Gods, when we aſcribe the thinges vnto them, which appertaine to one God. Therfore in this commandemẽt the Lord ſaith not; Thou ſhalt acknowledge me for thy God, but, thou ſhalt haue no other Gods before mee: but in theſe words he compriſeth three things:

Firſt, that we ought to haue one God.

Secondly, that himſelfe is he, whom we are to acknowledge for our God, euen as it is plainly expreſſed by him in the Preface, in theſe wordes, I am the Lord thy God.

Thirdly, that it is not ſufficient if he be taken of vs for our God, except we take him alone, ſo as we ioyne no other Gods as it were fellowes vnto him, which they do eſpecially that pray vnto Saints, and put their truſt in them, whatſoeuer they may pretend, or howſoeuer they may ſeeke to ſhift the matter.

Theoph. Is it not alſo forbidden, that we ſhoulde in any caſe put our truſt in the liuing? as for example, in our

our kinsfolkes and friends, to craue their helpe if need be, or to giue them thanks for the benefits receiued?

Mat. No not ſo, ſo as they be acknowledged of vs onely as inſtruments, by which God will helpe vs, and that they haue their will & abilitie to do vs good from God: for then we put not our truſt in the creature, but in the Creator himſelfe, in whom only we confeſſe is the power to helpe vs: without whom men can haue no helpe at all for vs. Notwithſtanding, it is meet, that we do giue them thankes, ſo often as we receiue anie benefit from them, ſo long as we remember that the chiefe thankes is to be reſerued vnto God, the true giuer of all giftes.

Theoph. What if we put our truſt in creatures more then in the Creator?

Mat. Then be they our Gods: therefore *Paule* ſpeaking of couetouſneſſe, calleth it Idolatrie: by which words he meaneth, that couetous men take their riches for their Gods, ſeeing they truſt in them more then in God himſelfe. Which indeed is not onely true in that, but alſo as oft as we prefer any other creature before the Creator, whether we feare, loue, or obey it more: for then it is made our God. Therefore *Paule* ſpeaking of ſuch, who that they may liue daintily and quietly, caſt off the ſeruice of God, ſaith; their God is their belly.

Coloſ. 3.5.

Phi. 3.19.

Theoph. I thinke that to be the meaning of Chriſt, when he ſaith; Call no man your father on the earth, for one is your father which is in heauen.

Mat. 23.9.

Mat. It is indeed: for in thoſe words he doth not only warne vs to acknowledge God for the chief father, but eſpecially that we loue, feare, & worſhip him far aboue our earthly parents, and all other that be ſet ouer vs.

Theoph. Now doe I vnderſtand in what manner we ſhould ſeeke for helpe at the hands of men, and truſt in them without diminiſhing the honor of God. But what letteth, that we may not do the ſame toward the Saints alreadie receiued into heauen? that is to ſay, call vpon them, and in ſome ſort put our truſt in them, vpon this condition

condition, that we take them as instrumentes appointed of God for our helpe?

Mat. God verily giueth this abilitie to those that be aliue, yea he hath commanded that one should helpe another: but this cannot bee in the dead: for Salomon saith: Also their loue, & their hatred, and their error, is now perished, and they haue no more portion for euer, in all that is done vnder the sunne. *Eccles. 9.6.*

Theoph. How knowest thou, that God hath not giuen this power to the dead to be able to helpe vs, & that therefore they are not to be praied vnto when any necessitie presseth vs?

Mat. There is no one example of this in all the Scripture, which notwithstanding is the most certaine rule of truth. Moreouer it teacheth vs, that God only knoweth the things that be absent, and vnderstandeth the heart of man, so as he heareth and fauorably heareth our praiers and complaints, and helpeth vs. *Ier. 17. 10. Psal. 7. 10.*

Wherefore no man can call vpon the dead, or can any waie trust in them, but he taketh away the honour due vnto God, which he giueth vnto them and therefore maketh them his God.

Theoph. If it will be none otherwise, the things which haue bin spoken of the dead seeme not to appertaine vnto the Angels, specially seeing that it is manifest by the testimonie of the scripture, that God oftentimes vseth their seruice to helpe vs, and that they be conuersant among vs, so as they may heare our praiers. *Psal. 91. 11 Heb. 1. 14.* Therefore it shall be no hurt, if we call vpon them to helpe vs, as we doe vpon the liuing, yet with this condition, that they be taken only for God his instruments appointed by himselfe.

Mat. Thou gatherest ill: for they cannot helpe vs, saue in those things which be expressely commanded them of God, which indeede be vnknowne vnto vs. But forasmuch as they do most readily performe the things they be commanded, it is not necessarie to call vpon them, although we our selues knewe those thinges. Howbeit it is altogether necessarie to speake to the liuing

liuing here vpon the earth, becauſe for the moſt part they ſcarce yeeld any helpe except they bee ſo called vpon, that it trouble them. But whereas thou ſaydeſt, that the Angels be amongſt vs, do vnderſtand what we need, & heare our praiers, it is indeed true. Neuertheleſſe they cannot be euery where, nor know all things, for that is proper to God only, which is a cauſe that they ought not to be praied vnto of vs. But although al the things which we haue alledged were of no force, there is no cõmandement of it in all the Scripture, nor any example whereby we may be enformed, that worRom.14.23 ſhipping of Angels is pleaſing to God, albeit *Paul* affirmeth, that whatſoeuer is done without faith is ſinne.

Theoph. Now the expoſition of this commandement wanteth this one thing, that thou ſhew whye theſe words be added, In my ſight, or before me.

Mat. That he might more and more keepe vs from the tranſgreſſing of it, while he teacheth how great iniurie is done to his Maieſtie, when we dare commit ſo hainous an offence euen in his preſence. For although that impietie and vngodlineſſe be hidden in the heart, yet it is manifeſt to the eyes of the Lord, whereunto alHeb.4.13. things are naked and open, ſaith the Apoſtle. It is therfore as if an vnhoneſt woman, ſhould prouoke & ſet on fire the minde of her husband, by bringing before his face the partie with whom ſhe plaieth the harlot, and by committing of the very act of vncleanneſſe in his preſence.

The ſecond Commandement.

Thou ſhalt not make to thy ſelfe any grauen Image, nor any likeneſſe of the things that be in heauẽ aboue, nor of the things that be in the earth beneath, nor of the things that be in the waters vnder the earth. Thou ſhalt not bow downe to them, nor ſerue them. For I the Lord thy God am a iealous God, viſiting the ſinnes of the fathers vpon the children to the third and fourth generation of them that hate me, and ſhewing mercie vnto thouſands of them that loue me, and keepe my commandements.

Theoph. Thou

Theoph. Thou hast satisfied me concerning the first commandement: let vs go forward to the second. How many parts hath it?

Mat. Three.

1 The first of the forbidding of the things wherein a man may sin in the outward worship due vnto God.

2 The second is of things commaunded, which are to be performed in the profession of that worship, which is done by the outward behauiour of the body: now this precept is comprehended vnder the prohibition by the first general rule.

3 The third containeth threatninges against the breakers of the law, and setteth before vs a promise to such as keepe it.

Theoph. Let vs in the first place consider of that prohibition.

Mat. It is contained in these words: Thou shalt not make to thy selfe any grauen image, neither any likenesse of the things that be in heauen aboue, nor of the things that be in the earth beneath, nor of the things that be in the waters vnder the earth. Thou shalt not bow downe to them neither serue them.

Theoph. Why after the words, Thou shalt make thee no grauen image, it is presently added, nor any likenesse?

Mat. It is, that we may know, that pictures painted, or any other kinde of images, be forbidden of God, no lesse thē grauen images, which are by name mētioned.

Theoph. What vnderstandest thou, by the things that are in heauen?

Mat. The Sunne, Moone, Starres, birds, & vnder the things that be vpon the earth are comprehended, men, brute beasts, plants, trees, and finally by those that be in the waters, fishes. Moreouer the waters, that is the sea is said to be vnder the earth, in respect of mē that do inhabit it: for otherwise the sea together with the earth, make a globe, whereof nothing is highest or lowest.

Theoph. Why should God thus reckon vp al his creatures?

Mat. Because there was no kind of them, which the heathen did not at that time abuse to idolatrie: which

 custome

Ezech.8.2. 3.&c. customme the Iewes themselues followed, notwithstanding this prohibition giuen them.

Theoph. But in this place there is no mention of spirituall and heauenly things, wherof neuertheless there is very often abuse among the heathen to idolatrie.

Mat. True. But here is no mention of them, because they cannot be represented, but by borrowing the forme or shape of the visible things, which in this place are reckoned vp. Therefore vnder the visible, the inuisible also are comprehended.

Theoph. But is euery kind of picture and images forbidden of God?

Deut.4.15. Act.17.28. *Mat.* It is truly condemned, if they be made to represent his maiestie: for that is directly forbidden by him.

Theoph. Why so?

Mat. Because it cannot be done but to the contempt of his diuine Maiestie, forasmuch as he which is eternall life, infinite without bodie, & inuisible, is represented in the likenesse of a fraile creature, false, hauing a bodie, and being visible. For this cause Esay going about to reproue the madnesse of the idolaters of his time, that did set forth God in a visible shape, declareth his wonderfull greatnesse, howbeit in termes agreeable to our capablie, when he saith: Who hath measured the waters in the fist, and counted heauen with the span, and comprehended the dust of the earth in a measure, and weighed the mountaines in a weight, and the hils in a ballance? And a little after he addeth:

Esay.40.12. Esai.40.18. To whome then will ye make God like, or what similitude will ye set vp vnto him?

Theoph. I graunt that God is not to be set out in any visible shape: but thou mayst not be lawfull so to represent things created.

Mat. It is lawfull indeed, as it is not done to adore or worship them: which the Lord straightway addeth after the forbidding of making images, in these wordes: Thou shalt not bow downe to them, nor serue them.

Theoph. Thinkest thou that it is all one for a man to bow himselfe to idols, and to adore or worship them?

Mat.

Mat. Altogether. For adoration signifieth all religious worship, but no man boweth himselfe to idols, but with religious worship.

Theoph. What vnderstandest thou by the name of worship?

Mat. That they be not appatrelled and decked, that incense be not burnt to them, temples built, altars set vp, holy dayes kept, and such like.

Theoph. Therefore it is lawfull to haue any images, so as it be not to adoration and worship, except those that be made to represent God.

Mat. All religious images be also to be excepted, by the precept of our third rule, least men abuse them to idolatrie, being of their owne nature aboue measure prone to that wickednesse. Which thing gaue *Iohn* occasion that in the end of his Epistle hee ioyned this admonition: Babes keepe your selues from idols, that is, from images made for religious vse. *1. Iohn. 5.*

Theoph. But they may teach the ignorant people, according to the common speach: Images are vnlearned mens bookes.

Mat. They be indeed the bookes of the vnlearned. For they can teach nothing but vanitie and lying, as the Scripture testifieth: and therefore they hold men in ignorance, and make them idiots and vnlearned, which experience it selfe proueth. But the most sure way whereby all the faithfull of what degree soeuer may be taught, and that with fruite, is that which the Lord himselfe hath appointed: that is, the preaching of his word, by the which *Paule* saith, that Christ is painted before our eyes. *Gal. 3. 1.*

Theoph. Let vs go forward: Is there no other euill forbidden in the commandement, besides the adoration and worshipping of images?

Mat. Two other besides be forbidden, namely

1 Worshipping of creatures, and

2 Superstition.

Theoph. What cause hadst thou to say, that these two euils be forbidden in this commandement?

Mat. Because they be of the same kinde with idolatrie: for they tend hereunto, to declare by the outward gesture of the bodie, the worship which they thinke they giue vnto God. Whereupon it is that these two be called by the name of idolatrie.

Theoph. Right. For both the worshippers of creatures and superstitious persons, haue accustomedly bene called idolaters, as well as the worshippers of idols.

Mat. And verily they be ioyned together, by a most neare bond: for idolatrie alwaies accompanieth the worshipping of creatures, and bringeth forth sundrie superstitions.

Of the adoration of creatures.

Theoph. Let vs speake of these two euils. What vnderstandest thou by the adoration of creatures?

Mat. The religious worship, which is giuen vnto the.

Theoph. Why so?

Mat. Because adoration belongeth onely vnto God, whereof the Scripture it selfe is a plentifull witnesse. Whereupon it followeth, that we can bestow neuer so little of it vpon any creature, whether it be visible or inuisible, of what condition soeuer, but we do take from and diminish the worship due to the creator. Therfore the Angell said vnto *Iohn*, which had fallen downe at his feete to worship him; See thou doe it not, I am thy fellow seruant, one of thy brethren: Worship God.

Apo. 19. 10.

Theoph. But doest thou comprehend vnder that prohibition, the worship and reuerence which is vsually giuen to men that be aliue?

Mat. Not so verily, so as it be onely ciuill for, if there be neuer so little affectiō mingled tending towards religion, it is corrupt and displeaseth God. For this cause *Peter* refused the reuerence done to him by *Cornelius*

Act. 10. 26. for the holy Apostle perceiued, that that reuerence was not meerely ciuill, but had mixed with it somwhat of Religion. Now if it be vnlawfull to worship Saints, yea the very Angels themselues, how much more vnlawful is it to worship their images, reliques, the crosse of Christ, the likenesse of it, and such like?

Theoph. Let vs come to superstition: what meanest thou

thou by this word?

Mat. It is called Superstition, when any worshippeth God, by rites or ceremonies deuised of men. Of this sort are

1 To weare a certaine kind of apparrel for Religion sake.

2 To hold difference of place in worshipping God.

3 To obserue daies and times for that purpose.

4 To make a difference of meates.

5 To abstaine from mariage: and such other inuentions of men, whereof *Paule* thus speaketh, Which things haue indeed a shew of wisedome, in voluntary Religion, and humblenesse of mind, and in not sparing of the bodie, yet they are not any thing worth. Yea rather they are to the contempt of God, and hinder our saluation. *Col.* 2. 23.

Theoph. How are they to the contempt of God?

Mat. Because he preferreth obedience before sacrifice, & will be worshipped not after the inuentions of men, but according to his owne will, which he hath therefore made knowne vnto vs. Therefore Christ said to the Scribes and Pharises, They worship me in vaine, teaching doctrines that be the commaundements of men. Moreouer, superstitions bring in the contempt of Gods commandements, and of that worship, which he requireth of vs to be performed vnto him, which experience doth plentifully proue. *Mat.* 15. 9.

Theo. But how do superstitions hinder our saluation?

Mat. Because superstitious persons imagine, that they merite somwhat by them, which thought turneth men from Christ, and therefore from their owne saluation. For that cause *Paule* calleth the forbidding of meats and of mariage, the doctrine of deuils. It is therfore a great deale better, to go on slowly in the waies of the Lord, then to runne a pace in the way of superstition: which whosoeuer hath entred into, the further he goeth forward, the further he goeth from God, and therefore from eternall life. *1. Tim.* 4.

Theoph. Now I do vnderstand what superstition is.

I demaund

I demaund why, seeing there be three euils, by the which the worship of God is defiled, Idolatrie onely is shortly touched in this commandement?

Mat. It is according to our second rule, namely, that God when he meaneth to forbid many sinnes of the same kind, forbiddeth them all vnder the name of one, and that the greatest, such a one as idolatrie is.

Theoph. Why thinkest thou idolatrie to be a greater sin, than the worshipping of creatures, or superstition?

Mat. The reason in my iudgement is most plaine. For although a man be mad alreadie, when he forsaketh God, for some excellent giftes wherewith anie creature hath beene adorned of God, and worshippeth that creature: yet then he may be saide to be striken through with rage and furie, when he worshippeth an Idoll, made by the industrie an helpe of man. Therefore, the Scripture describing that vanitie, calleth Idols the workes of mens handes, and presently after addeth: They haue a mouth and speake not; they haue eyes and see not; they haue eares and heare not; they haue noses and smell not; they haue hands and handle not; they haue feete and walke not; and finally that they be dead. In which words he signifieth, that men be altogether out of their wits, which worship the worke of mans hands, an image, dumbe, blind, deafe, that perceiueth nothing, and is voyde of all the senses, and therefore inferior to his maker and worshipper: which appeareth euen by this, that neither of them would be like their Idoll.

Psal. 115.4.

Theoph. But the worshippers of Images, will not graunt thee that thou sayest, namely that they worship the Images, much lesse take them for Gods. For they say, they be not so voyd of reason, but they know, they be either of wood, or stones, or of painting. But rather they affirme boldly and constantly, that all the worship is done by them, in the honour of God or of the Saints, whereof they be Images.

Against worshipping of Idols.

Mat. What although we shoulde graunt them all that they say? were not this extreme madnesse, that they

they will worship God, by doing the thinges, that be directly forbidden of him? which also hee affirmeth to be dispight against him? But howsoeuer they denie it, it is so. For when they preferre one Idoll before another, and for religions sake take vpon them long pilgrimages to salute such an image, do mumble their prayers before them, euen as for that purpose they haue many images with them: it is clearer then the light, that they thinke there is in them some diuine power. And therefore they be conuinced, that those images be taken of them for Gods. Whereupon the Idolaters of that time are most sharpely reproued by *Esay*, although they euen then sought the same shifts. So is the Deuill wont to bewitch all those, that receiue Idols for religions sake; for at the beginning indeede, he perswadeth them, that they be receiued that God may bee worshipped in them; but by little and little, he blindeth them with their mad religion, so as at the length they both worship them, and put their trust in them. And indeed (as *Austen* saide most truely) no man looking vpon Images, can do them any worship, whose mind is not so moued, as if he were heard of them. *Esay.44.7.*

For this cause, the Fathers of the Elibertine counsell, the yeare from the birth of Christ 330. decreede thus concerning this matter; It hath seemed good vnto vs, that there be no pictures in Churches, least that which is painted vpon the walles, should be worshipped and adored; against those which then would haue images placed in Churches. *Can. 36.*

Theoph. How came it to passe, that afterwarde they were receiued into Churches?

Mar. It was decreede after many contentions and iarres in the last Counsell of *Nice*, about the yeare 353. when the Deuill had before brought in many superstitions into the Church. But it lacked images all the time, from the comming of Iesus Christ, vntill that counsell.

Theoph. Truely I am glad, that in going ouer these

things, I haue learned at what time Images were brought into the Church. Now I will returne againe to the order of our speach. Thou saidest, that in former times the olde Idolaters vsed the same excuses to defend their Idolatries, which the Idolaters of our time do vse now, who do specially complaine of this, that they haue verie great wrong done them, when they be compared with those ancients, for asmuch as there is great difference betweene themselues and the other.

Mat. If it shall seeme good vnto thee to propounde the thinges, wherein they say that difference is, I will cause thee to vnderstand, that whatsoeuer they alledge is most vaine: and moreouer, that the Idolatrie of our time, is altogether the same, with that ancient Idolatrie of the heathen and Iewes.

Iewes. It shall very much please me to heare that of thee. But they make foure heades of that difference.

The excuses of the new-er Idolaters

1. First, that those auncients, both Heathen and Iewes, (say they) beleeued their Images to be gods, which is not beleeued of vs.

2. Secondly, they made many gods, we onely one.

3 Thirdly, because they worshipped the images of thinges without sence and reason, or else of most wicked men, as Iupiter, Mars, Venus, and manie other of this sort: and those Images (say they) bee forbidden in this commandement, but not the images which wee worship, as of Christ, the Virgine *Marie*, and of the Saintes that now liue most blessedly in heauen.

4 Fourthly and last of all, we giue not that diuine worship to our images, which in former times was giuen by idolaters to their idols and fained gods. Vpon which thinges they gather, that indeed those auncients are worthily called and esteemed idolaters: but that they haue great iniurie done vnto them, when they be charged with this fault, from the which they thinke themselues free vpon the reasons which I haue reckoned vp.

Mat.

Mal. I will answer in order vnto these fower points.

1 First, they be fowlly deceiued in this, that they thinke those old idolaters beleeued their idols to be gods: for they changed them according to their pleasure, but they alwaies kept the same gods in their minde. The answer to the excuses of the newer Idolaters.

2 Moreouer, there was no God of theirs, which had not many images: and yet they did not according to that multitude, make to themselues many gods.

3 Finally, they did daily consecrate newe images, yet it was not in their mind to make new gods. Wherupon it is plaine, that they were not so blockish and without sence to beleeue, that an idoll of stone, or of wood, or of gold, or of siluer, was the very essence of God: but onely a similitude or likenesse of God. It is indeed certaine, that the Prophets sometimes reproued the Israelites for this, that they said to their idols: Thou art my God. But this was done for the cause which I spake of before, for that giuing to images the honour due vnto God alone, they esteemed them in the place of God, notwithstanding they coloured that idolatrie with faire excuses.

Theoph. Concerning the first point, thou hast sufficiently satisfied me. Let vs therefore come to the second; namely, that the Heathen had many gods.

Mal. That indeed is true, but they did neuer esteeme them alike; but rather constantly continued in this minde, that there was one chiefe God, to whome all the rest were subiect. For, so is the feeling of one God ingraued in the mindes of men, that it cannot be pluckt out, notwithstanding it be corrupted by their owne mad inuentions, and that more is, by their idolatrie, as *Paule* saith vnto the Romanes. *Rom.* 1.

Therefore the other Gods whom they adored beside that chiefe God, were for this end worshipped, that they might be their patrons: which selfe same thing they also doe at this daie, which adore men Saints, and women Saints. For they take them in the stead of their Gods, when they giue that worship to

to their reliques and Images, which is due vnto one highest God.

Theoph. Let vs now come downe to the third point: it is this; That the prohibition which is contained in this commandement, is vnderstoode onely of those Idols, which are the likenesses of fained Gods, which the olde Ethnicks and Iewes Idolaters did worship, and that it is not extended to the Images of the Saints that be in Heauen.

Mat. This distinction is most false, for εἰκὼν in Greeke, is altogether the same, that Image is in Latine. But both doe signifie the likenesses which are made vpon foolish deuotion. Whereupon it is, that they of whom they be worshipped, are called εἰκονολάτραι, that is, worshippers of Idols or Images.

But let vs graunt there is that difference or diuersitie betweene these wordes which they affirme, what will it make for them, forasmuch as there is so general a prohibition in this commaundement, Thou shalt make to thy selfe no grauen Image, neither any likenesse of the things &c. that it admitteth no exception or restraint? For it doth plainely comprehend euery religious likenesse of all things, aswell liuing as without sence, reasonable or vnreasonable, men and women aswell which now liue blessedly in Heauen, as of the wicked, which now suffer the tormentes of their sinnes in Hell. For the difference of the thinges to whom the worship due to God is giuen, taketh not away the reproch and iniurie done vnto God.

Theo. Nowe what answerest thou to the last point, namely, that they giue not the same worship to their Idols, which in times past the auncient Ethnicks gaue to their fained Gods?

A comparing of the old & new Idolaters.

Mat. I answere, that they bee altogether like: which shall plainely appeare, if we do a little more diligently looke into both, and make a comparison betweene them. The Ethnicks sacrificed to their Idols: so also do the Idolaters of our time. For they say Masses, which

they

they hold to be sacrifices) to the honour of Saints, yea at their Altars.

2 They offered them gifts, and so also do ours.

3 They saluted them, they fell downe vpon their knees before them, and finally made their praiers vnto them. Which thing also is diligently obserued and done by the Idolaters of our time.

4 They called vpon some for the plague, vpon other some for the safe deliuerance of women, other some for tempestes vpon the sea, other some to obtaine raine, and other some for faire weather: so also do our Idolaters.

5 They apparrelled them, they set vp lights to them, they burne incense: the same also do our Idolaters.

6 They carried them about in their solemne supplications, they followed them most deuoutly, being carried vpon mens shoulders, and with this minde that they might obtaine their requests. The same also is vsed among ours.

7 They appointed vnto them formes of praiers and worship, they built them Churches, and ordayned Priestes, of whom their seruice might be done: so also is ours.

8 They sought high places, and places out of the company of men planted with trees, wherein they built the chappels of their Idols, by means wherof wretched men (made drunk with blind deuotion) were so out of their wits, that there was very great resorte of people vnto them, no otherwise then as if God himselfe had bin present there. The Idolaters of our time haue carefully done all these things to the very selfe same end.

9 In each Citie and towne one was chosen, to be the patron of the place, and the protecting God. The same also do ours.

10 They swore by their names, & had them continually in their mouth, and alwaies carried about with the their Images to worship. The same also is done of our idolaters. To conclude, at length the names of the idols were changed, but the same Idolatry is still retained.

But

But we must diligently marke the craft of Sathan in this behalfe. For, to the end he might restore or bring in againe the old idolatrie, he hath borrowed the names of the holy Apostles and Martyrs, by whome in former times it was ouerthrowne and driuen away, and by this meanes it hath put on another person, that it might not be knowen.

Theoph. I haue taken no small pleasure by that which thou hast spoken vpon these fower points. Nowe that our speech may end there where it begunne, I doe acknowledge that the Deuill which in our age hath set in againe the ancient idolatrie, vpholdeth it by no other argumentes, than those wherewith in former times it was defended by him.

Mar. It is altogether so. For, whereas the Idolaters of our age, deuising a worship of God and images of Saints, pretend and say, that the remembrance of God is the better engrauen in their mindes, the selfesame thing was pretended by those old Idolaters.

Theoph. It is very like that men euen from the beginning were by these two reasons mooued to Idolatrie; namely, that both they might worship God better, and deepely fasten the remembrance of him in their mindes.

Mar. But there is nothing which is more to the dishonor of God, and more putteth him out of the minds of men, then Idolatrie.

Theoph. Why so?

Mar. Because there can be no greater despite done to God, then (contrarie to his expresse forbidding) to giue the worship due to him, vnto dead Images, which also we may liken to stocks, snares, or gins, wherewith men be held fast vpon the ground, being lets and hinderances to their minds, that they look not vp to heauen, neither come vnto God with true knowledge and remembrance of him.

Theoph. I desire, if it shal not be troublesome to thee, to alledge three obiections, wherewith Idolaters labour to defend themselues, not that I make any doubt

of

of things so plaine, but to the end I may be able fitly to answer the aduersaries, if at any time I haue occasion.

Mat. Thou shalt not trouble me, though thou enlarge this speach: for I am much delighted when any occasion is giuen me, to lay open the craft of the diuel, who vnder colour of Religion and of worshipping of God, bringeth it to passe, that he himselfis worshipped of Idolaters. Therefore propound those obiections.

Theoph. The first of them is this, that they giue not to the Images the adoration or worship due vnto God: For they say, they giue to Images onely that worshippe which they call δουλία, and that they do reserue λατρεία vnto God. The first obiection of the Idolaters of our time.

Mat. This distinction is nothing else but a matter fained of the Greekes, as it may appeare by the words themselues being Greeke, wherwith they might couer the vngodlines of the idolatry brought into the Church by them. Howbeit by this distinction they meant that they worshipped God, & serued the Images. But their deeds declare that the matter is farre otherwise. For if it were their purpose to worship the Images with the worship which they say is to be kept vnto God, what would they do more, seeing they fall downe vpon their knees, and most deuoutly salute them whensoeuer they come in their sight? But let vs graunt that the Idols (as they say) be not worshipped, but serued of them, are they not in expresse words condemned of God by the prohibition of this commandement, when after these words, thou shalt not bow downe to them, the Lord straight way addeth, Neither shalt thou serue them? Which things being so, it is plaine that this distinction is most friuolous, and that it is onely in wordes, by the which they would blind the eies of the simple, especially seeing it is certaine that the Scripture vseth those words, δουλία and λατρεία for the selfe same thing, and attributeth both of them vnto God. The answer to it. Rom. 1. 9. & 7. 6. & 12. 11.

Theoph. Now I come to their other obiection, which is of the Cherubins, and the Brasen serpent, that was made by God his owne commandement. The Cherubins The second obiection. Exod. 25. 18 Num. 21. 8.

bins to couer the Arke of the couenant, but the brasen serpent was set vp in the wildernesse, that such as were stong by the byting of the serpents, by the sight therof might be healed, and deliuered from present death, whereupon they will haue it proued, that it is lawfull to haue Images in Churches.

Math. These examples doe not any thing at all serue their turne. For God himselfe had commaunded the Cherubins, as also the brasen Serpent, not indeed to be adored or worshipped, but to represent or signifie some things fit for that time, when the Ceremonial law was in vse. For the Cherubins were bestowed in that holy inner place, which is called the holiest of all, out of the sight of all, saue onely of the highe Priest, who went into it onely once euery yeare, so as all occasion of abusing them was taken away. Concerning the brasen Serpent, *Ezechias* is in that behalfe specially commended of the holy Ghost, for that he brake it, because after a sort it was worshipped of the people. Now therefore with what face dare they alledge these examples to vphold their Images, set vp contrary to the expresse commandement of God, seeing especially there is so filthy an abuse of them vnto all kind of idolatrie?

The answer. Exo. 30. 10. 2. Kin. 18. 4.

Theoph. But what did the Cherubins, and the brasen Serpent signifie?

Mat. Euery Cherubin had fower wings: with two they couered their face, whereby was taught, that the Angels themselues be so stricken with that brightnesse of the diuine Maiestie, that they cannot endure it, and so be cõpelled to couer their faces: with the other two wings they couered the mercie seate which was vpon the Arke, to instruct vs that God is incomprehensible, and therfore ought not to be represented by any humaine likenesse. Touching the brasen Serpent, God signified by it, that all they whome that olde Serpent (namely the deuill, with whose poyson and that indeed deadly, we are infected through sinne) had bitten, were healed, so as by faith, they do flie vnto Christs death. For the brasen Serpent was a figure of Christ, as the

Lord

Lord himself teacheth in these words, As Moses lifted vp the Serpent in the wildernesse, so must the Sonne of man be lifted vp, that whosoeuer beleeueth in him should not perish, but haue life euerlasting. Ioh. 3. 14

Theoph. I am satisfied for the second obiection: the third is behind, wherein they alledge almost innumerable miracles, which were wrought in fauour of the worshippers of Idols, and for the punishment of such as despise them. The third obiection.

Theoph. Although I might most worthily reiect the greatest part of those miracles as false and feyned, yet I will grant this, that they may be all taken for miracles in deed. But what can they build with them? might not the heathen boast the selfe same thinges of their idols? Let prophane histories be read, they will affoord infinite examples of those things, neither in deed is it vnwell. For the deuil to the end he might establish his owne false doctrine, would therein follow God. The answer Valer. Max. lib. 1. Cap. 2.

Theoph. How?

Mar. As God when he meant to open his truth vnto men, sent foorth true Prophets and Apostles to preach it, and furnished them with the power of the holy Ghost, that they might confirme it by sundry miracles: So the deuil the father of lyes assailed the same thing, when he would bring in Idolatrie and superstition into the world. For he raised vp false Prophets and Apostles to preach it, & put into them the power of working miracles, for the confirmation of it. Hereupon it is that Christ warneth vs diligently to take heed of false Prophets, who (saith he) shall doe great signes and miracles, so as they shall deceiue (if it might be) the very elect. Whereunto also may bee applied the saying of the Apostle speaking of Antechrist, Whose comming is by the working of Sathan, with all power and signes, and lying wonders. Mat. 24. 24. 2. Thes. 2. 9.

Theoph. Why doth the Apostle call them lying wonders?

Mar. Not so much to note the falshoode of them

as to giue vs to vnderstand of the end, whereat those miracles do shoot. And that is to confirme most false and lying doctrine, such as are Idolatrie and superstition, which are directly contrary vnto Gods worde, which indeed ought to be vnto vs in stead of a touch stone, by the which to discerne true miracles from false, that we be not deceiued by them.

Theoph. Thou thinkest therefore that all miracles, which serue to confirme false doctrine, are wrought by the deuill, and therefore to be refused as lies, and done to deceiue.

Mat. I thinke so. And for this cause, doth the Lord warne vs by Moses, if there arise in the middest of vs a Prophet, that foreshewth things to come, or sheweth any other signes for this purpose, to turn vs aside from his worship, that we do not heare such a Prophet: for the Lord your God (saith he) proueth you, to see whether you loue him with all your heart.

Deut. 13. 1 & 3.

Theoph. But how can the deuill haue the power to worke miracles, which appertaineth onely to God?

Mat. The Lord looseth the bridle vnto him, and giueth that power, that he may auenge himselfe vpon those which despise and refuse his truth, of whom Paul thus writeth. Therefore will the Lord send them the strength of delusion, that they may beleeue lies.

2. Thes. 2. 11

Theoph. Thou hast now satisfied me concerning the first part of this commandement, of those abuses haue bin discussed in the which are wont to be brought into the worship of God, but chiefly the greatest among them, namely Idolatrie. It remaineth therefore that we come to the other part, to the end we may know, what is to be done in the outward seruice of God, that is framed according to his owne will.

The other part of the 2. commandement.

Mat. That is, when a worship is giuen both agreeable to his nature, and acceptable to his Maiestie.

Theoph. What is that worship or adoration agreeable to the nature of God?

Of spirituall worship.

Mat. It is taught of Christ himselfe speaking to that woman of Samaria, he saith, The hower commeth, and

John 4. 23.

now

now is, when the true worshippers shal worship the Father in spirit and truth: for the Father requireth euen such to worship him. Now he opposeth or setteth spirituall worship which God requireth, against carnall worship deuised by men: which, because it is answerable to their carnall and corrupt nature, maruellously pleaseth themselues, but doth most of al displease God that is a spirite. Yea indeed no worship but spirituall is acceptable vnto him.

Theoph. Now it is to bee seene, wherein that adoration or spirituall worship standeth.

Ma. Sincere praier is the chiefe part of it, whether it be publik or priuate, when our hearts be lift vp vnto God with a pure conscience, all things being taken away, that may withdraw or estrange our mindes from him as images, candles, and such other inuentions of men, falling downe vpon our knees, our heads vncouered, and handes, lifted vp to heauen.

Theoph. Are not kneeling, vncouering of the head, & lifting the hands vp to heauen, carnal ceremonies?

Ma. No in no wise. For we call them carnall ceremonies, that were deuised by men, and such as tie our mindes to these earthly things: but these are both ordained of God, and so bring forth farre diuers or vnlike effects. For, they call our mindes from these earthly and fraile things, and do lift them vp to true pietie, and spirituall meditation.

Theoph. Is there nothing else required to worshippe God spiritually, besides the things which thou hast reckoned vp?

Ma. There is somwhat else required: namely, that we doe heare his word, & receiue the Sacraments with humblenesse and reuerence of mind, & with puritie of conscience. Concerning the rest, so as we auoid all superstitious & humane ceremonies, we must vse the libertie which Christ by his death hath purchased for vs.

Theoph. What is that Christian libertie?

Ma. It is in euery part of it, a spirituall thing: the whole force whereof standeth in the appeasing and quiet-

Of Christian libertie.

quieting of fearefull consciences, that God may be so much the more earnest glorified in vs. Howbeit it consisteth of foure parts, the first two whereof (notwithstanding they be the chiefe) do not make much for that we haue in hand: they were also handled by vs in the former booke, yea rather they be the argument of it.

Theoph. Neuertheleſſe I would haue them declared by thee in a few words, that my memory might be rubbed againe, with the things that haue bin alreadie spoken before.

1 *Mat.* The first is, an effect of our redemption: namely, that Christ hauing by his death redeemed vs frō the slauerie & tyranny of the deuill, hath brought vs into the most happy liberty of his kingdome. For by it we be taken for the sonnes of God, & therfore heirs of his kingdōe. For this cause Christ saide to the Iewes, *Iohn.8.35.* The seruant abideth not for euer in the house, but the sonne abideth for euer. Therefore if the son haue freed you, you shall be free indeed.

2 The other part hangeth vpon the former, as it is a fruite of our regeneration, by the which when Christ hath set vs free from the seruice of sin, we are brought into liberty by his spirit, so as both we haue a will, and be also able from the heart to serue God. Therefore the Apostle saith: Where the spirit of the Lord is, there *2.Cor.3.17.* is libertie.

Theoph. Declare the other parts of Christian liberty, appertaining to the speach we haue in hand.

3 *Mat.* Either of them hangeth of vpon our redēption. Now the first is this; that Christ by his death hauing put an end to all the ceremonies (which were nothing else but shadowes & figures) he hath deliuered vs frō the bondage of them, to the end we might offer vnto him a worship merely or altogether spirituall. *Col.6.* But if we be deliuered from all those Ceremonies *Heb.10.1.* which were commanded of God, by much more strong reason are we set free from those, which were inuented by men, which also haue in them plaine superstition.

4 The last part standeth herein, that by the death of Christ,

Christ, the lawfull vse of the creatures, which he had lost in *Adam* through sinne, is againe restored and renued vnto vs. Of the vse of merites and other things.

Theo. By what meanes?

Mat. Men by sinne became the enemies of God, and therefore vnworthy to vse his goods: but being made at one with him by the death of his Sonne, and adopted or taken to be his sonnes, we may now with liberty of conscience vse all the blessings of the earth & other creatures which he giueth vs to sustain our life, to the end he may be with the more vehemency serued of vs, vntil he translate vs from this life, into that eternall inheritance. Hence is that of *Paul*, to the pure indeed all things are pure: but to the defiled and vnbeleeuers nothing is pure. By which things it appeareth that Christian liberty doth by no meanes loose the bridle to our carnall desires: but standeth onely in this to bring peace to troubled consciences, whether they be out of quiet, & ful of care about the forgiuenes of their sins, or else be troubled about the vse of the creatures, & of other indifferent things, so as they may vse them most freely, without any doubt or scruple of consciēces. *Tit.1.15.*

Theoph. But that vse of indifferent thinges, seemeth not to auaile much to the quieting of our conscience, much lesse to the spirituall worship of God, whereunto notwithstanding it was ascribed by thee.

Mat. It profiteth much vnto both: and indeede first of all except we do certainly know that we may freely vse the creatures of God, our consciences shall neuer haue rest, yea rather they shal be tossed to & fro with doubting and superstition. Therfore *Paul* saith, Blessed is he he that condemneth not himselfe in that which he alloweth: that is to say, which is certainely perswaded with himself, what is allowed or disallowed of God. Concerning the spirituall worship due vnto God, as it is defiled by a superstitious abstaining from the creatures, so it is much enlarged by a lawful vse joined with his feare, and without offence: yea rather in this part, there is a certaine testimony of the spirituall wor- *Rom.14.22*

ship which we desire to giue vnto him, when as we will not submit our selues to the superstitious commandements of men. Therefore *Paule* speaking of his Christian libertie, saith: In the libertie wherewith Christ hath made vs free continue or stand you, and be not againe entangled with the yoke of bondage. *Gal.5.1.*

Theoph. What meantest thou, when thou saydest, we were to vse the creatures of God in his feare?

Mat. That it is to say, soberly and reuerently, as it were before him.

Theoph. Why madest thou mention of offence?

Mat. Because it must specially be taken heed vnto, that by our libertie we giue no offence to the weake. For the doctrine of Christian libertie, is not against the rule of charitie.

Theoph. What is an offence?

Mat. The word properly signifieth something laide in the way, vpon the which he that walketh may stumble and fall. In this place by translation, or a borrowed kind of sence, it is taken for that, by the which we are hindred from receiuing the doctrine of the truth, or else be turned from it, after we haue receiued it. In which sence he is said to offend one which either saith or doth any thing, whereby the saluation of his neighbour is hindred. Nowe that is a most grieuous sinne, For Christ saith: Whosoeuer shall offend one of these little ones that beleeue me, it were better for him that a milstone were hanged about his necke, and he drowned in the depth of the sea. *Of offences* *Mat.18.6.*

Theoph. May there not be some certaine rule set downe, whereby it may be vndoubtedlie knowne, in what things and how we are to beware, that we giue not offence to our neighbour?

Mat. There is. But that we may rightly vnderstand it, we must know, that there be two kindes of offences. There is one called an offence taken, which falleth vpon the head of the taker, forasmuch as no occasion was giuen. As for example, if any take offence because his neighbour dotl somewhat that is commanded

ded of God, or refuseth to do some euill thing, forbid-
den of God. For euen as our libertie must be subiect
vnto charitie, so charitie ought to be subiect to the pu-
ritie of faith and righteousnesse of the law. Therfore
thou maist not offend God, to auoyde the offence of
thy neighbour. The other kind of offence, is called of-
fence giuen, the fault and condemnation whereof,
lighteth vpon him of whom it is giuen: as when one
giueth offence to his neighbour, by doing something
forbidden of God, or else offendeth the vnskilfull and
weake, by vsing indifferent things ill.

Theoph. What vnderstandest thou by the name of in-
different things?

Mat. Those which of themselues be neither good
nor euil, such as it is knowne these be; to eate flesh or
fish. Now I said, that the weake were not to be offen-
ded for the vse of them. For the Apostle saith, Destroy Rom. 14. 15
not thou him with thy meate, for whom Christ died.
And againe in another place; If meate offend my 1. Cor. 8. 13.
brother, I will eate no flesh while the world standeth,
that I may not offend my brother.

The. But why doest thou mention the weak only, when
thou speakest of an offence giuen in indifferent things?

Mat. Because we must abstaine from them onelie
for the weakes sake, vntill they haue beene taught and
confirmed in the knowledge of Christian liberty, but
not for the malitious men, and mockers of Christian
libertie; among whom also sometime it is profitable,
that we claime and take our liberty, that it may be
knowne what doctrine of Religion we professe.

Theoph. The third part of this commandement is be-
hind: I would haue that declared in few words.

Mat. It beginneth at these wordes; I am the Lorde
thy God, strong, iealous, &c. He calleth himselfe our
God, both to oppose himself vnto idols, as especiallie
to shewe, that it is he alone, to whome we ought to
cleaue, seeing that he is our God, that is, mercifull and
good. He calleth himselfe strong & iealous, to teach
vs, that he both can and will reuenge so great an iniu-

rie, and indeede with so grieuous vengeance, that it shall stretch it selfe to their children, euen to the third and fourth generation, of such as follow the vngodlinesse of their fathers. Euen as also he sheweth his perpetuall mercy and goodnesse, to manie generations vnto them which loue him and keepe his law.

Theoph. There be three things in this thy exposition, of which I thinke it fit to aske thee.

First, in what sence God is said to be iealous, forasmuch as the affection of iealousie doth not any way agree to his maiestie.

Why God is called iealous.

Mat. The Lord giueth himselfe this title, hauing respect to the couenant made with vs. Now this he often compareth vnto mariage, aswell for the vnion which we haue with him, as for the mutuall fidelitie which we also haue promised vnto him. Hereof it commeth, that by the Prophet he saith, I will marry thee vnto my selfe in faithfulnesse. As if he did say, that as he performed to vs all the duties of a faithfull & true husband, euen so he required againe by couenant of vs, loue & chastity, required in mariage. And for this cause he complaineth, and not seldome by his Prophets, that Israell committed fornication with Idols, and was polluted or defiled with adulterie. When therfore he calleth himselfe iealous, he doth it, that with one word he may cut off all the vaine excuses, wherewith Idolaters seeke to hide themselues. For this he meaneth, that he cannot by any meanes beare it, that vnder any colour, we should giue the loue and reuerence due to him, vnto Idols; as an husband that religiously and holily loueth his wife, cannot endure it, what soeuer she pretendeth, that his wife should bestow the signes of her friendship and loue vpon another. Moreouer, by this title he warneth vs, that at last he will execute no lesse punishment vpon Idolaters, then a iealous husband vpon his wife often taken by him in adulterie.

Exod. 20. 1

Ierem. 3. Hos. 2.

Theoph. The other thing commeth to my remembrance, wherof I said I would aske: how it agreeth with the iustice of God, to require the punishment of

the fathers offence of his posteritie.

Mas. The Lorde meaneth not, that the children should bee punished for his sinnes of the parentes, for as much as he saith by the Prophet; That he will not, that the sonne should beare the iniquitie of his father, or the father beare the iniquitie of the sonne. But this visitation is fulfilled, when the Lord taketh from the house of the vngodly his grace, the light of his trueth, and the other helpes of saluation. Now then, nothing else can be looked for, but that the children being forsaken of God, should liue most wickedly, and moue God to take vengeance vpon them. From hence is that preposterous and disordered desire of the children, to follow the Idolatrous way of their parentes, whereupon it commeth, that they excuse their Idolatrie by this one pretence, namely the example of their fathers. But if the Lord do threaten so great punishment to Idolaters so much blinded, that they think God is rightly worshipped of them: how much more fearefull iudgement ought they to looke for, that be illuminated with the light of his trueth, and notwithstanding defile themselues with Idolatry and superstitions against their consciences? *Ezec.* 18.10

Against the Nicodemites

Theoph. Those men are wont to answere (which also my self haue heard of them more then once) that they acknowledge no sinne in that, seeing they lift vp their mindes vnto God in the middest of those vngodly superstitions, which also they hate with all their hearts.

Mas. It is a most vaine excuse, which the Deuill hath prompted them, to lull their consciences a sleep, and so to hold them in his nets.

Theoph. But how can they be conuinced of Idolatry, for as much as we ought to iudge of the outward actions of men, by the inward affection of the heart?

Mas. That indeed is true, in such things as of themselues be good or indifferent, and which be made ill by an ill intent, as if one praied to God to be praised & well thought of. But concerning actions of their owne nature euill, and expresly forbidden of God, as is out-

ward idolatrie, there is no inward affection of the mind which can make them good, & acquite them from sin.

Theoph. In what place is outward idolatrie forbidden?

Mat. In the seconde commaundement, where by name the Lord forbiddeth, that no man bow himselfe to idols or worship them. Which thing is euery where often repeated in sundrie places of the Scripture.

Moreouer, it may be gathered of that, which the Lord answered *Elias*, when he noted, and as it were by outward signes marked the Israelites, which had not fallen away from his religion. For he saith; I haue reserued to my selfe seauen thousand men, which haue not bowed the knee to the image *Baal*. In which words he declareth that all such as worshipped *Baal* with the outward gesture were idolaters, notwithstanding they pretended the inward affection of their minde to be otherwise. Is it not also iust and right, that God should be worshipped of vs in our bodies, as well as in our mindes, for as much as he is the maker of both?

Rom. 11.4.

Theoph. Againe, they do alledge for themselues the example of *Naaman* the Syrian: who being lightened with the knowledge of the true God, by that miraculous cure, said vnto the prophet; Heerein the Lord be mercifull to thy seruant, when my Lord shall goe into the house of *Rimmon* to worship there, and shall leane vpon my hand, and I bowe my selfe in the house of *Rimmon*, in this bowing my selfe in the house of *Rimmon*, the Lord I beseech to forgiue his seruant in this thing. To whom the Prophet answered; Goe in peace. Of which wordes they gather, that the Prophet gaue his consent, he should do that thing.

2. King. 5. 18.

Mat. This example maketh more against them, then for them, for that *Naaman* the Syrian, the chiefe Captaine of the hoast of the king of *Aram*, and most deare to the king himselfe, when he was first conuerted to the religion of the true God, knew that he sinned, if he did but onely apply himselfe in his seruice, and bowing to the king while he worshipped, and hee praieth God to forgiue him that sinne. But these our

Nicodemites,

Nicodemites, which haue so many yeares bin taught the knowledge of God and of his spirituall worship, and indeed farre more clearly, then the Fathers vnder the Law euer were, cannot be brought thus farre, to confesse that they sinne, when euery where of their owne voluntarie accord, and without any inforcement of the kings authoritie, that vseth their seruice, they be partakers of Idolatrie and superstitions. Verily the confession of *Naaman* the Syrian shall be sufficient to condemne them in the day of iudgement: so farre off therefore is it, that by it they can by any meanes defend themselues. Concerning the answere of the Prophet; Go in peace, he doth not by it allow the sinne of *Naaman*. Neither was it his minde to flatter *Naaman*: But when he sawe him in so little space of time to haue profited so well in the knowledge and feare of God, so as freely he confessed and condemned his owne infirmitie, he encouraged him, and putteth him in hope, that God would strengthen him, and bring that to perfection, which he hath begunne in him.

For this cause he saith, goe in peace. But if he had had to doe with the Nicodemits of our age, he would haue vsed far other manner of speach, and would haue aloude cried out the same thing, which *Elias* that went before him did to the Iewes of his time, mingling the worship of Idols with the seruice of God; How long do you halt betweene two opinions? if the Lorde be God, follow him: but if *Baal* be he, go after him. 1. *Reg.* 18. 22.

Theoph. I am not a little glad, that I haue gotten the meaning of that place: for sometimes I haue bin troubled about the loosing or vnlying of that knot. I doe not therefore now thinke, that the Nicodemits haue an excuse, wherewith to cleare themselues from the crime of Idolatrie, for as much as it is plaine, that this excuse of theirs is nothing worth.

Mat. Adde hereunto, that there be against them the examples of *Daniell* and his fellowes, and of innumerable Martyrs, who rather chose to suffer most cruell death, then neuer so little to make shewe that they

they worshipped Idols. For as much therefore as they dare not accuse these faithful seruants of God of rashnesse, of whom the Scripture it selfe reporteth honourably, this one thing remaineth, that they condemne themselues, because they feare men more then God; of which fault, there is no doubt but their owne conscience accuseth them. Let them therefore thinke vpon that sentence pronounced by God against the fearefull, that is, such as knowing the trueth, doe for feare dissemble it, whom he ioineth with vnbeleeuers, abhominable murtherers, whoremongers, sorcerers, and lyers, to whom he saith; their part is appointed in the lake which burneth with fire and brimstone, which is the second death. Let them I say remember that sentence, that if they haue any care of their saluation, they may preuent the wrath and iudgement of God by true repentance.

Apoc. 21:8.

Theoph. Let vs nowe returne to the wordes of the commandement: why did he rather say, to them that hate me, then, to them which do not obey me?

Mat. That he might make the vngodlinesse of such as obey him not, especially which breake this commandement, more manifest. For by that disobedience, they doe declare the inward hatred, which they haue against him. But contrariwise the godly, by keeping of his commandements, do witnesse the loue and reuerence they carry him. Where by it is apparant, how much Idolaters and superstitious persons be deceiued, when they thinke to declare their loue toward God, by their mad Religions. For as much as God himselfe testifieth, that those deuises be signes of extreame hatred against him. And indeede by these thinges is ouerthrowen that most false and hurtfull principle of Idolaters, wherein they affirme, that all things which be done with a good intent, that is with a mind to serue God, are well done:

Of good intents.

Theoph. But surely it seemeth necessary, that good intents cannot be ill.

Mat. True, if thou vnderstand them of such as be

good

good indeed.

Theoph. What are they?

Mat. Such as are grounded vpon the expresse word of God. For the other which be against the worde of God, howsoeuer men esteeme them to be good, yet are they most naught and displeasing vnto God. Therfore the good intents, as they call them, of Idolaters and superstitious persons, are no better then the intents of the Iewes, which put Christ to death, or of them which haue slaine almost innumerable faithfull seruants of Christ, of whom Christ himselfe witnesseth that they thought they did God seruice. *Ioh.16.2.*

Theoph. Let vs go forward. Why doth God speaking of punishment, mention onely three or fower generations, and of reward, nameth thousands?

Mat. To teach vs, that he is more inclining to gentlenesse, and doing of good, then to seueritie. Notwithstanding, the sentence pronounced of God is not so generall, but he keepeth this free vnto himselfe, to shew himselfe mercifull when he pleaseth to the children of the wicked, and also to refuse and cast off, of the children of the faithfull, whom it shall seeme good vnto him. Neuertheless he so tempereth it, that it may be knowen, that his promise and threatning are neither vaine nor deceitfull.

Theoph. But these things seeme to agree rather to the whole Law, then to this one commandement.

Mat. Right: for the Apostle witnesseth, that the fift commandement is the first with promise, namelie speciall. *Ephes. 6.2.*

Theoph. Wherefore then are they put into this commandement?

Mat. Because the breach of the whole law followeth vpon the breaking of this. For where anie goeth about to set vp another besides the true God, the whole law is now broken of him. For whatsoeuer may be performed or done by him, cannot be iudged to be the obedience of God, but of the Idol which he hath made. Moreouer, Idolaters are so wholly occupied in their superstitions

superstitions ioyned most nearely with Idolatrie, and do so well with a vaine opinion of merite, that they easily dispise and set light by the lawfull keeping of Gods commandements, which daily experience doth plentifully witnesse.

The third commandement.

Thou shalt not take the name of the Lord thy God in vaine, for the Lord will not hold him guiltlesse that taketh his name in vaine.

Theoph. We haue bin long in the exposition of the second commandement, because the matter it selfe required it. Now we are to come to the third. And first let vs see how many parts there be of it.

Mat. Three, as of the former. In the

1 First is forbidden, the rash vse of Gods name.

2 In the second is commanded the sanctifying of it, and this is contained vnder the prohibition.

3 The third is a threatning against the breakers of this commandement.

Theoph. That the exposition of this commandement may be the easier, I will demaund three things.

1 First, in what sence the name of God is taken in this place?

2 Secondly, what it is to take the name of God in vaine.

3 Thirdly, howe manie waies it may be taken in vaine: declare what the name of God signifieth.

The first part of the third comm. of Gods name. *Deu.* 28. 58.

Mat. It is first taken for God himselfe, as it is easie to gather out of the words of *Moses*; if you shall not keepe to do all the words of this law, which are written in this booke, to feare that glorious and terrible name, *the Lord thy God*, the Lord will make thy plagues wonderfull. Secondly, it signifieth all those things, which concerne his glory, as his word and workes.

How the name of God is taken in vaine

Theoph. But now what is it to take the name of God in vaine?

Mat. To speake of God, or his wordes, or workes, contemptuously, lightly, and rashly, that is, to misuse

and

and to do wrong to his Maiestie. For this cause he saith rather, the name of the Lord thy God, then my name. For this he meant, that seeing the Lord is our God, we ought to think so reuerendly of his Maiesty, that to vse should be most holy, & without all pollutiō or disdain.

Theoph. Nowe we are to see howe many waies the name of God is taken in vaine, which is the third point of the first part of this commandement. How manie waies it is taken in vaine.

Mat. It may indeed be taken in vaine sundrie waies, which notwithstanding I will reduce vnto fiue.

1 The first, which is also the most grieuous, is blasphemie, that is rayling, namely when a man doth not onely speak contemptuously of God, but doth also vse reprochfull wordes, and such as sauour of contempt against his maiesty: as they doe that renounce God. To whom also we do ioyne all those that trample vnder their feete the most holy misterie of our saluation that Christ hath wrought for vs, and euery where doe sweare by his death, blood, bodie, and parts thereof, as his head and belly, and that most commonly purposely, not being stirred and moued by anger, although indeed there be no anger, which can excuse so horrible blasphemie before God.

Theoph. Such men verely be farre off from giuing those thankes which we owe vnto him, that he vouchsafed to take vpon him our humane nature, and that in it to deliuer vs from euerlasting death, he would be abased to the death of the crosse full of reproch.

Mat. Thou sayest true. And therein they shew themselues worse then the very Iewes, of whom he was crucified. For if they had known him, they would not haue crucified the Lord of glory, saith *Paule*. Therefore except they repent, it wil altogether come to passe, that to their great euill, they shall feele his most iust wrath and iudgement, forasmuch as they do purposely so profane the benefit of redemption procured vnto vs by him. 1. Cor. 2. 8.

Theoph. Let vs examine another way, by the which the name of God is taken in vaine.

Mat. When we do abuse the holy Scripture, which is The prophaning of Gods word.

is done specially three waies.

1 First when it is prophaned by ridiculous scoffes & mockings, as drunkards and vngodly persons are wonte.

2 Secondly, when it is corrupted, that is, wrested otherwise then the true sence is, as hereticks doe.

3 Thirdly, when any abuseth it to inchantments or sorceries, for the healing of men or beasts, & such like.

Theoph. But they which heale diseases, especially of men, by that meanes, say that there is no sinne in it, seeing they vse good words, whereof there followeth a verie good effect, namely good health for the most part restored to the sicke.

Mat. The deuill vseth to assaile men disguised, that
2.Cor.11.14. is to say, he changeth himselfe into an Angell of light, to the end he may be the better receiued. For he knoweth that if he were known, al would abhorre him. Therfore he can find no better colour, then if he make shew of the word of God, which neuertheless is both corrupted by him, & wrested from the true meaning, euen as he doth with heretickes: or else it is turned from the right and lawfull vse, namely doctrine, reproofe, correction, and instruction, to the healing of bodies, and such other delusions, wherewith both it is prophaned, and the name of God is taken in vaine. Whereupon it is plaine, that the healing, which sometimes followeth those deceipts and iuglings, be not of God, against whom there is that way great sinne committed, but from the Deuill.

Theoph. Canst thou proue that those kind of healings be of the Deuill?

Mat. Yea indeede, and that most easie. For God vseth onely two waies to the curing of diseases, whereof one is naturall and ordinarie, namely by the helpe of medicines, wherein he hath put that vertue & force: the other is besides the course of nature, miraculous, when God himself doth it by his owne power. But that way of healing by reheatsing words of the holy Scriptures, cannot be called ordinarie or naturall, for as much

much as the word of God is not giuen to heale bodies but soules. Neither can it be reckoned among the miracles, which proceed from the power of God; for the power of God is not tyed to the vttering of certaine words, notwithstanding they be very good: or else there were not any which might not do miracles at his pleasure, which in very deed is most absurd. For thereupon it should follow, that God declareth his power, not according to his owne will, but according to our pleasure. Therfore no man ought to doubt, but that these kinds of dealings be of the Deuill, and not of God.

Theoph. They obiect that it is not like, that the Deuill the enemy of mankind, should regard and care for the good health of men.

Mat. That which traitors and poisoners are wont to do, name to flatter thee for a time, to the end they may afterward lay handes vpon thee the more easily, the same vseth the Deuill. For if he heale the diseases of cattel, he doth it with no other mind, but to bind the owners of them to himselfe: if he bring any ease to our bodies, he doth it to bring the soule in bondage to himselfe, & for that cause, that at length he may thrust bodie and soule with himselfe into hell. Finally, he doth alwaies vsurpe dominion & Lordship ouer them, to whom he maketh shew of seruing for a time.

Theoph. It were therefore better for a man to serue himselfe, then to haue such a seruant.

Mat. It were so, and indeed to be holden with sickenesse all the time of our life, rather then to recouer our health by his helpe.

Theoph. I will yet demaund one thing: whence hath the deuill this power, that he can heale the diseases of our bodie?

Mat. God permitteth it vnto him by his iudgement, as it hath bin said of vs, that they would more and more be blinded, which fly to the deuill; that by their owne desert they may perish in their errors.

Theoph. The third manner of taking Gods name in

vaine

vaine is behind.

Gods name take in vain by dissolutenesse of life. *Psal.* 50. 16

Mat. It is, when a man professeth himselfe to know God, but denieth him in his deedes, that is, whose whole life yeeldeth nothing but offences & stumbling blocks. Of whom there is mention in the Prophet: for thus the Lord chideth with them; Why doest thou declare my statutes, & takest my law in thy mouth, seing thou hatest to be reformed, and hast cast my words behinde thee? The same also is to be thought of hypocrites, which are farre worse then these: for in words & outward deeds they do vainely make shew of the feare of God, but their heart is very far off from him. To this number also they may be reckened, whose minde wandreth about other matters, while they are praying.

Theoph. Let vs come to the fourth manner of taking Gods name in vaine.

When we speake of God without consideration.

Mat. When this word *God* or the name of *Iesus*, is vsed of vs either rashly or without cause, as many do, with whom it is ordinarie that in the way of marueling or wõdring, they often vse these speches, *my God, Iesus.*

Theoph. But thou shalt hardly perswade these, that they take the name of God in vaine, notwithstanding it be often vsed of them: for they say, is it better to name God then the Deuill.

Mat. Our nature is so corrupt, and so vsed to sinne, that we see not any but the greatest, which indeede if they be weighed by our iudgment, shall be taken for very small. For this cause, God gaue vnto vs his Law, which is as it were a glasse, and a most perfect pattern of holinesse, that by comparing our actions with it, we might acknowledge our sinnes, and studie to amende. But of these things shalbe spoken more at large, when we shall come to the vse of the Law. Now we are to examine that most damnable maner, and to compare it with this commandement of the Law; Thou shalt not take the name of the Lord thy God in vaine.

What is this, *in vaine?* do we only then sinne against it, when it is set vpon by vs with blasphemies & renouncings of it? No in no case, but then also, whe it is named

either

either with contempt or rashly. But what if that being in his right mind feareth not, that it is both contemptuously & rashly vsed in these manners of speaking: If any haue bin at a feast, which peraduenture hath not bin without riot and other sinnes, he will not feare to vtter these words, according to the custom among vs; O my God, how exceedingly haue we laughed, O my God, how richly & daintily were we entertained! if any of our seruants disquiet vs, by their vnskilfulnes or slowneſſe, straight way he shall heare, O God how foolish thou art? O God how slow thou art? If we finde any place filthy and vncleane, or if we smell any sauour, by and by shall the name of God be mingled with these things in these words, O God what a filthy place! O God what an ill sauour doe I smell? These examples most common among our countrimen, were to be alleaged, that we might so much the more plainely know, how greatly the name of God is vsed contemptuously and rashly of vs. A certaine ancient Iew in mocking saith, if we haue a costly garment, we doe then onely put it on, when we goe to the company of great personages, and do most carefully look vpon it, that it be not spotted. Insomuch as we shun & auoide all such things as might soyle it. But the most holy name of God, with the excellencie & worthines whereof no creature or no not any creatures is indeed to be compared, is so little esteemed of vs, that it is continually intermedled with vaine and idle speaches, with trifling, and fabulousnesse.

Theoph. I doe acknowledge that the name of God is abused with very great contempt in the speaches which you haue reckoned vp: but that sin is so common, that in very deed the godly themselues, and such as endeuour to reforme their liues, be not free from it: for a man shall finde very few, that sinne not in this point.

Mar. It was the cause why I haue handled that sinne more at large, to the end it may the better be knowne,

especially to such as be touched with any feare of God, that by the reuerence wherewith they honor his name, they may be moued to amendment, which they shall with very small labour attaine, if they giue their minds vnto it.

Theoph. I will come to the first and last way, whereby the name of God is taken in vaine.

Of swearing. *Mas.* Before I demaund how any sweareth by the name of God vainly, I would haue thee to declare what an oath is.

Mas. It is the calling of God to witnesse, for the confirmation of the vnknowne truth of our speech.

Theop. How many kindes of oathes be there?

Mast. Two. For, the one is of things past, the other of things to come, namely when any thing is promised with an oath; which promise if it be made vnto God, is called a vow.

Theop. Let vs consider how a man sweareth by the name of God in vaine.

Mast. Thus: as often as those circumstances, which are required in an oath, are not kept.

Theop. How many are those circumstances?

Mast. In an oath which is of things past, there are foure, vnto which the oath shall be [illegible]

1 The first is, that the thing whereof we are about to sweare, be not only true, but also that the truth of it be certainely knowne to vs.

2 The second is, that the thing be of some weight, aswell to the glorie of God, as to the loue of our neighbours.

3 The third is, that the truth of that thing, by any other means cannot be brought to light: for otherwise the very name of God is contemptuously vsed.

But as an oath respecteth things to come, there be fiue things to be obserued.

1 First, that the thing be of some importance.

2 That it be iust and lawfull.

3 That it be in our power.

4 That we be prepared to do it.

5 Finally,

Finally, that in time we performe it indeede, although it should be to our losse, as we be taught of the Prophet. *Psal.* 15. 4.

Theoph. What if all these circumstances be not obserued, is not the name of God taken in vaine?

Mal. It is, and very great reproch is done vnto him, especially if that whereof we sweare be not true: for then he that doth that, accuseth God of lying and falsehood, and therefore so much as in him lieth, taketh from him his Godhead, and maketh him like the deuill that is the father of lies. *Iohn.* 8. 44.

Theoph. But if we haue taken our oath to do some ill thing, as for exaple to kil, are we bound to performe that?

Mal. No not so, for in our Baptisme we vowed vnto God that we would serue him, and obey his will. And that oath cutteth off all other contrary vnto it.

Sin therefore is committed, in that an vnlawfull oath was taken vainly & rashly, & cotrary to the wil of God: howbeit the sin should be farre greater, if it were kept. But if we be not bound to do ill things, although we haue expresly promised them, much lesse if they be required of vs vnder the colour of some general promise. For secretly they be excepted which are not lawful no lesse the those which cannot be done, or be impossible. And therfore *Herod* was not bound to cut off the head of *Iohn Baptist*, by his oath taken to *Herodias*. *Mat.* 14. 7.

Theoph. We haue spoken sufficiently of the first part of this commandement; Let vs come to the other. Now that pertaineth to the sanctifying of Gods name. By what wales therfore may the name of God be sanctified or hallowed of vs? The second part of the third commandement of sanctifying Gods name.

Mal. By fiue, euen in a like number with those whereby it is taken in vaine.

Theoph. Declare seuerally euery of these wales.

Mal. The first is, that we sing his praises, read his word, and speake reuerently of him.

The other is, that in aduersitie he be praised of vs both in heart and mouth: as we reade *Iob* did in these wordes; Let the name of God be blessed. *Iob.* 1. 21.

3 The third is, that so often as neede shall require, we do make a moste franke confession of his trueth, and leade a life agreeable to that confession.

4 The fourth is, that we pray vnto him, and from our heart giue him thankes.

5 The fift, that when it shall be necessary, we sweare by his name.

Theoph. How is the name of God sanctified, when we sweare by it?

Mat. Because by an oath lawfully taken, he is acknowledged of vs for the true God: forasmuch as we confesse him to be the searcher of the heart, & secret thoughtes, when we call him to be a witnesse of the things that be hidden from men.

Secondly, because we flie to him as a moste earnest defender of trueth, and therefore a moste seuere reuenger of lyers, and such as forsweare themselues. And these indeed be the proper offices of God alone.

Finally, by an oath his name is sanctified, seeing that by it controuersies which hurt Christian charitie, be ended, as the Apostle speaketh.

Heb.6.16. From whence we may gather, how wonderfull the kindesse of God is toward vs, who doth so farre abase himselfe, that he will be present at our controuersies, and make an end of them. Therfore there is no cause why we should doubt, to sweare by his name, in the place of iudgement, or elsewhere, so as all the conditions be kept. For whosoeuer refuseth to sweare, refuseth to giue glorie vnto God.

Against Anabaptists, that vvholly condemne svvearing.

Theoph. But Christ commandeth that we sweare not at all, neither by the heauen, nor by the earth, and that *Mat.5.34.* our communication be yea, yea, nay, nay: affirming further, that what soeuer is more, is of euill, which also is *Iames.5.12* confirmed by Saint *Iames*.

Mat. That indeede is true. But Christ in the same Chapter plainly saith, That he came not to destroy the Law or the Prophets, but to fulfill them. Therfore his purpose is not to condemne the right vse of an oath, expresly commanded of God in these words of *Moses*.

Thou

Thou shalt feare the Lord thy God, and shalt serue him onely, and sweare by his name.

Theoph. In what sence therefore, did Christ forbid swearing altogether? *Deut.* 3. 13.

Mat. That he might bring againe this commaandement to the true vnderstanding of it, which had beene much corrupted by the false glosses of the Scribes and Pharisies. For they taught it was no sinne, when anie swore in vaine by the creatures, as by heauen and earth, seeing that the name of God was not expressed. But Christ meaneth to shew, that although the name of God was suppressed, or not mentioned, yet secretly it was sufficiently expressed in such othes; and that therefore therein sinne was committed against this commandement. Therefore his purpose is not to forbid the lawfull vse of an oath, but the abuse: as when a man sweareth vainely, by what name, or in what manner soeuer it be done.

Theoph. It followeth therefore, that it is lawfull to sweare by creatures, so as it be not vainely, forasmuch as the name of God is secretly vnderstood in them.

Mat. Yea verily; yet with this condition, that those creatures be auoided in swearing, which haue beene commonly abused to Idolatrie. For then the name of God is not vnderstood vnder them, but it is euen suppressed, that they may haue his roome, the honour being giuen vnto them, which belongeth to the Maiesty of God alone. But this doe they, which sweare by the names of Saints departed. In which respect the Lord is bitterly angry with them that sweare by other Gods, and taketh that kinde of swearing, to be an argument of manifest falling away from him. Whereupon he complaineth of the Israelites in *Ieremy*, in these words: Thy children haue forsaken me, and sworne by those which are not Gods. And that indeed very iustly, for the breaking of the second and third commandement, is a signe of breaking the first. *Ieremy* 5. 7.

Thus this learned man and some other haue thoght of this matter.

Theoph. How so?

Mat. Euen as he worshipped God with spirituall

worship, and sweareth by his name so oft as the Lorde shall require, which spiritually hath conceiued & comprehended him in his mind: so whosoeuer hath imagined to himselfe a false God, or many Gods, doth forthwith declare it by worshipping of Idols, whose names he hath in his mouth, when he sweareth. It is therfore truely said, that Idols be first in the heart, before they be brought forth eyther with the hand or mouth.

Theoph. Let vs come to the third part of the commandement, which is the threatning against such as breake it.

The third part of the third commandement.

Mat. It is contained in these words; The Lord will not hold him guiltlesse which taketh his name in vaine. Whereby it appeareth, that the transgression of this commandement is accounted a most hainous sinne before God, notwithstanding it be thought light of men: and that therefore he will with grieuous punishment, be auenged vpon such as be guiltie of it.

Theoph. Is there any thing that doth so much aggraiate this sinne?

Mat. Yea verily. For there is no commaundement, in the breaking whereof there is seene such insolent contempt of God.

Theoph. Why so?

Mat. Because we are brought to breake the other commandements, eyther vpon a false opinion of worshipping God, as when we giue ouer our selues to Idolatrie and superstition; or for our owne estimation, when we yeeld our selues to reuenge: or for our pleasure, when we commit fornication; or for our profit, when we steale; or for some feare, as when we tell a lie. But for the breaking of this commandement, we can pretend neither the worshipping of God, nor our profit, nor our pleasure, neither any feare. Therefore the transgression of this commandement, but especially blasphemie, hath no other beginning, but a most manifest contempt of Gods maiestie.

Theoph. Some are wont to excuse the matter by custome, to cleare themselues of the sinne of the con-

tempt of God.

Mal. But I would demaund, whence that custome sprong? Did it not come from the very simplesy & mad contempt of God, wherewith our mindes whose wholly taken vp and possessed before? For it is certaine, when at the first the mind of man is lightned with the least sun-beame of the feare of God, that that bad custome is presently changed, howsoeuer it might go about to defend it selfe by prescription of very long time.

The fourth commaundement.

Remember the Sabbaoth day, to keepe it holy: sixe daies shalt thou labour, and do all thy worke, but the seauenth day shall be the Sabbaoth of the Lord thy God; in it thou shalt do no manner of worke, thou, nor thy sonne, nor thy daughter, thy man seruant, nor thy maid seruant, nor thy cattell, nor the straunger that is within thy gates: for in six daies the Lord made the heauen and the earth, the sea, and all that in them is and rested the seauenth day, wherefore the Lorde blessed the Sabboath day and hallowed it.

Theoph. The fourth commaundement of this first Table is behinde: to the exposition whereof, that we may make an easier way, let vs see of how many parts it standeth?

Mal. Of foure.

1 The first containeth the summe of the whole commaundement, in these words, remember the Sabbaoth day, to keepe it holie.

2 The second sheweth, which that Sabbaoth day is, when he saith, Sixe daies shalt thou labour, and do all thy worke: but vpon the seauenth day, shall be the Sabbaoth to the Lord thy God.

3 The third teacheth, how that day is to be kept holy. Thou shalt do no worke, neither thou, nor thy sonne, nor thy daughter, nor thy man seruant, nor thy maide seruant, nor thy cattell, nor the stranger that is within thy gates.

4 The fourth rendereth a reason, why hee appointed

ted the seaueneth day, rather than any other day, with this rest. For in sixe daies, God made heauen, the earth, the sea, and all that in them is, and rested the seaueneth day, therefore hee blessed the Sabaoth daie and hallowed it.

Theoph. Those foure parts are to be followed of vs in order. Declare therefore the meaning of the first.

Mat. When the Lorde saith; Remember the Sabboath day, he teacheth vs, that this commaundement is of verie great weight. Which to be most true, appeareth euen by this, that the keeping of the rest of the commandements, dependeth vpon the keeping of this. In respect whereof, the Lord euery where by his Prophets, obiecteth to the Israelites the transgression of this commandement, when he meaneth to signifie the breach of the whole Law. He addeth after: that thou sanctifie or hallowe it; that is, cease and abstaine from bodily workes, that thou maiest apply thy selfe earnestly to spirituall and heauenly.

Theoph. Which calleth thou heauenly and spirituall workes?

Mat. That we may vnderstand that point, we must know that the Sabboath was commanded of God for two causes, the first whereof was ceremoniall. That ceremonie also is considered in two respects. For by that bodily rest, the Lord meant to warne the people of Israell, to abstaine and rest from their owne workes being carnall and defiled, that they might suffer the holy Ghost to worke in them. This doth he himselfe witnesse in these wordes; See that you keepe my Sabboath, because it is a signe betweene mee and you in your generations that you may know, that it is I the Lord which sanctifie you. Out of which wordes it is plaine, that that ceremonie was a type or shadow of our regeneration.

VVhy the Lord vnder the Lawe, commanded the saboath

Secondly, that ceremonie serued, to signifie the euerlasting rest of the kingdome of heauen, which was as it were a part of the former. For that cause the Lorde calleth the lande of Canaan, rest, because it was

was a figure or token of eternall life, according to the interpretation of the Apostle to the Hebrewes.

The other ende of the bodily rest, is this, that we may waite vpon the ministerie of the Church: for that is established by God in his commaundement. Moreouer, that we may meditate vpon his workes, and diligently apply our selues to the loue of our neighbour, and the instruction of our houshold and familie. These are the two ends of this bodily rest, the first whereof together with the rest of the ceremonies, is taken away by the comming of Christ, which is the trueth of it. But the other is perpetuall & to continue for euer. Therefore that rest belongeth vnto vs, and is euerie weeke to be kept one day.

Theoph. Let vs come to the other part.

Mat. After that the Lord had commaunded one day for rest, now he sheweth which day he will haue kept, and that is the seauenth, namely the last of the weeke. He doth also teach, how we should spend the rest of the weeke, namely in working, that is, in doing our earthlie businesses, to the end we may be the fitter for the rest of the seauenth day, and to the performance of such things as he himselfe hath commanded.

Theoph. Which was the seauenth day?

Math. That which we do yet call Saterday. For the Lords day properly, is the first day of the weeke, according to the distinction made by God himselfe. But that seauenth day the Apostles changed, to teach that the ceremonie was done away, and the rest they put off to the Lords day, vpon the which Christ by his resurrection had put an end to that ceremony.

Theoph. How did Christ by his resurrection, put an end vnto that ceremonie?

Mat. Because, by the vertue and power thereof, we are spiritually rayſed vp, that we may serue God, and mortifie our concupiscences all the daies of our life, so as for this purpose, wee do not now stand in need of the obseruations of any day.

Theoph. Is not this to obserue daies, which thou condemnest

demneſt a ſuperſtitious thing, in the expoſition of the former commandements?

Mat. To obſerue daies and times, is nothing elſe, but to thinke one day or time holier then another, which agreeth [illegible] the hallowing of the Lords day. For we do not [illegible]te vnto it greater holineſſe then to another. But when the Apoſtles would take away the ceremonie of the ſeauenth day, they appointed this, which came firſt in place to that vſe. And as another day had beene as fit, ſo neither is this leſſe fit or conuenient, then any other.

Theoph. Declare the third part of the commandement.

Mat. It teacheth that no worke concerning this life is to be done, vnleſſe it be neceſſary, vpon that day. But it is to be marked, that ſuch workes were then iudged to be faultie and ſinfull among the Iewes, becauſe they were contrary to the ceremony which they were bound to keepe. But now that ceremonie being taken away, they are not forbidden as euill in themſelues, but becauſe they hinder vs and call vs away from holy ſtudies and meditations.

Theoph. But why is there mention of the reſt of men ſeruants, & of maidſeruants, of cattell, & of ſtrangers?

Mat. Concerning men ſeruants, and maide ſeruants, God commandeth this, aſwell that they might haue ſome eaſe from labour, as alſo that they might attend vpon the miniſterie of the Church, and ſo to care for, and looke to their own ſaluation, no leſſe then their maiſters. The reſt of beaſts God doth therefore mention, becauſe they worke not but with the ſeruice and helpe of ſeruants. He ſpeaketh alſo of ſtrangers, becauſe if they be of the ſame profeſſion with vs, they alſo are bound to keepe the law of God, if not, yet at leaſt, heed muſt be taken that they be not an euill example to the reſt.

Theoph. The fourth part is remaining.

Mat. The Lord ſetteth before vs his own example, the more earneſtly to prick vs forward to the keeping

of

of that rest. He doth also call to our remembrance the creation of the world, that we might remember of whom we haue our beginning, and the innumerable benefites that we enioy. The Sabbaoth day therefore should be vnto vs as it were an image of the creation of the world: and vpon that day ought we to meditate and thinke vpon that creation, least we be guiltie of that fault, which God in former times by *Moses* vpbraided the Iewes with; Thou hast forgotten that strong God which hath begotten thee, the God which made thee thou hast not remembred.

Hereuponit is, that by name he reckoneth vp euery of his workes by it selfe, for in sixe daies the Lord made the heauen and the earth, the sea, and all that is in them. But heere is mention of the Lordes resting, not because he hath cast off the care of his workes, for he continually worketh to preserue his creatures, and to guide them by his prouidence. But this he would teach vs, that he hath ceased from making of the kinds of things. Finally, the blessing and hallowing of the Sabbaoth day is after added, not because that day is in it selfe holier then others, but for that it is of God appointed for this purpose, that we should rest from our owne workes, and diligently giue our selues to holy workes.

Theoph. The Sabbaoth day therefore is sanctified of God, in that he did appoint it to holy and religious workes. It is also sanctified of vs, when we giue our selues carefully to performe those workes.

Mall. It is true.

Theoph. But are not the rest of the daies so hallowed of God, namely that they be appointed to holie and religious workes?

Mal. Altogether, so farre foorth indeed as may be for our businesses. But vpon the Sabbaoth, all other things are to be set aside, that we may with earnestnes apply our selues to those workes. And verily men be without excuse, except they doe this. For whereas the Lord hath deuided the weeke into seauen daies, he

gaue

giue not onely to himselfe, but the other sixe he hath left vnto vs, to looke to our owne matters.

The second Table of the Lawe.

Theoph. The fower commandements of the first Table being expounded, order requireth that we come to the sixe last. But before we goe to the exposition of euch by itselfe, I desire that thou propound a generall declaration of them, and that briefe, which may shewe how they agree together, as thou diddest when thou handledst the first table.

The summe of the last Table.

Mas. As in the first table the Lord doth teach true religion, that is, the way whereby he may be truly worshipped of vs: So in the last he prescribeth a holy pollicy or gouernment vnto men, that they may keep peace among themselues, and serue God with vnited minds. But for the vpholding of that pollicie, it is necessarie that some be superiors, and other some inferiors, and that the superiours be armed with some authoritie, wherwith they may keep the subiects within the bouds of their duetie, and prouide that the mightier do no wrong to men of meane quality. Now all these things doth the Lord ordaine in the fifth commandement. For by little & little he doth in continuance of time bring vs to all lawfull subiection, beginning with that which is most easie to be borne. Hauing setled and appointed Magistrates, he doth presently ioyn lawes, by the which they ought to gouerne their subiects peaceably, and keep them in equity & iustice: From whence also euery one should seeke the rule of loue, that they may liue with their neighbours, according to the will of God.

And first, because nothing is more necessarie for the safegard of humane society, thē that the life of man be preserued, in the sixt cōmandement the Lord forbiddeth murther, and also commandeth that euery one preserue the life of his neighbours, no otherwise then their own. When he hath taken order for the safegard of mens liues, because men are mortal, in the seauenth commandement, forbidding whoredom, he enioyneth

marriage

mariage to all men that haue not the gift of continencie, to the end mankind may be preserued and increased. And because a familie or houshold followeth mariage, to the sustaining whereof riches are required, in the eight commandement he appointeth to euery one proprietie of goods, while he forbiddeth theft wherewith quiet possession is disturbed and troubled. And doth also command, that we labour to get riches, both for our owne vse, and by vs to be giuen to the poore. Afterward because it cannot be (such is the desire and couetousnesse of men) that goods can be enioyed of vs, but that oftentimes there arise strifes and controuersies, which the Magistrates cannot appease, except they do plainly know the trueth of the matter, in the ninth commandement the Lord forbiddeth false witnesse bearing, which is no small hinderance to the ending of controuersies, & doth command that we speak the trueth, both before the Magistrate, and elsewhere in all kind of matters. Finally, because the Law-giuer is spirituall, he would teach vs that his law also is spirituall: that is, that not onely outward obedience is required by it, as the lawes made by men doe, but euen the inward affection of the heart. Therefore vnder the name of concupiscence, which he forbiddeth in the last commandement, he requireth also this, that we obey him with all our hart, so as there be not any thing in vs, be it neuer so little, that is contrary to his will.

The fift commandement of the Law.

Honor thy father & thy mother, that thy daies may be long in the land, which the Lord thy God giueth thee.

Theoph. Let vs goe to the particular exposition of each commandement of the last Table. And let vs begin at the fift, which is the first. These be the words of it, Honor thy father and thy mother, &c. Of how many parts standeth it?

Mar. Of two, the first is a precept, namely that we honor father and mother: the other is a promise made to the keepers of this commaundement, which is that they

they shall liue long, wherein secretly is contained a threatning against such as breake it.

Theoph. That we may clearly vnderstand the former part, two questions are to be determined of vs: First whom God comprehendeth vnder the name of parents. And secondly what is to be vnderstood by the name of Honor. Answere therefore to this question.

Who be comprehended vnder the name of parents.

Mat. Vnder the name of parents they all be comprehended, who by anie meanes in respect of their office are bound to doe the duety of parents toward vs, namely they that ought to haue care for our instruction, health, life, preseruation of our goods, credite and peace. For in these things is contained the duety of parents toward their children. Therefore vnder the name of parents, are to be vnderstood, first:

1 Gardians & tutors, that be to vs in stead of parents,

2 Magistrates, who also be called fathers of the countrey.

3 Ministers of the Church, and Schoole-masters, which be our spirituall parents.

4 Husbands toward their wiues.

5 Maisters toward their seruants.

Theoph. What is the cause, that God hath comprehended all these aboue mencioned vnder the name of parents?

Mat. Because such is the naughtinesse and pride of mans nature (for it is puft vp with the desire of highnesse and excellency) that it hardly suffereth it selfe to be subiect vnto any. For this cause that superioritie is spoken of for an example, that is by nature most amiable & least enuied, because it might more easily soften our minds, & bow them to the custome of subiection.

VVhat the word Honor signifieth.

Theoph. Let vs come to the other question. What containeth the honour which we are commanded to giue to our parents?

Mat. It standeth vpon three parts: First,

1 Vpon outward saluation proceeding from the inward reuerence which we ought to yeeld vnto them; which shal be done, if we acknowledge them to be the

ministers

ministers of God for our good.

2 The second is, the obedience that we performe to their commandements, so as they be not contrarie to the will of God: for then by the rule of Peter, we ought to obey God rather than men. Act. 5. 29.

3 The third is, that when they be poore, we doe helpe them with our goods. It is in the meane time to be obserued, that God doth not onely prescribe a rule to inferiours, whereby they may giue due honor to their superiours, but doth also teach superiours their dutie which they ought to doe to their inferiours.

Theoph. What if the superiours faile in their dutie, are not the inferiours discharged from the honor due to them?

Mat. No not so: for our sinnes are not excused by the sinnes of others. Moreouer the obedience we giue them is directly referred vnto God, of whome it is commanded and not properly to themselues.

Theoph. We haue staied long enough vpon the former part of this commandement, let vs therfore come to the other. It is the promise, the wordes whereof be these, That thou maiest liue long in the lande which the Lord thy God giueth thee. To the exposition whereof there be fiue things whereof I will aske thee.

1 First, why the Lord ioyned a promise to this commandement, rather then to the rest of the commandements of this latter table?

2 Why he promised long life, rather then anie thing else?

3 What good we haue by long life, that is subiect to so many troubles?

4 What that land is, whereof mention is made in this place?

5 How this promise is fulfilled, forasmuch as it is certaine, that sometimes obedient children be taken away by vntimely death, and the stubburne and disobedient liue long? Now therefore answere to the first. What is the cause that the Lord ioyned a promise to this commandement?

Ma. He

Mat. He teacheth superiors by his owne example, how they ought to behaue themselues towards their inferiors, namely to allure the to obedience rather by gentlenes & promises, then by seuerity & punishments.

The. Goe forwarde, and in like sort answere to the second. Why is long life promised by God, rather then any thing else?

Mat. The promise is very fitly applied to the commandement it selfe: for, it teacheth modest and obedient children, while they honor the instruments of this life graunted to them, namely their parents, that they shall long inioy it. But on the contrary side, it threatneth death to the disobedient, because they be altogether vnworthie to haue the vse of that benefite, the instruments whereof they honor not.

Theoph. The third point followeth. What profite haue we by a long life, seing it is subiect to so many afflictions?

Mat. I grant in deed that this corporall life, if it be separated from the fauour of God, is most miserable and vnhappy: but it is a blessing to the faithfull. For, continuing in it, we serue to his glory, and sometime he graunteth vs this, that with great peace and quietnesse, we enioy sundry temporall benefits. Moreouer this promise is applied to the cõmon opinion of men. For they accompt long life for a great blessing.

Theoph. Let vs come to the fourth point. What is that land, whereof the Lord maketh mention in this place?

Mat. In respect of the Israelites, it is to be vnderstood of the land of Canaan, which they had receiued of the Lord to possesse it; but in respect of vs, it is extended further. For whersoeuer we be in the worlde, we haue right of dwelling there, from the Lord whose the earth is.

Theoph. The last point is behind, How this promise is fulfilled seeing it is certaine, that in many places obedient and sober children die being young, and the disobedient liue long?

Mat. It is taught by the examples of Absolon, Core, Dathan,

Dathan, Abiron, and of the sonnes of *Heli*. Experience also confirmeth the thing, of stubborne & disobedient children; for they be for the most part seene, either in prisons or vpon the gallowes. Contrariwise the well aduised and obedient, for the most part haue long life, with great quietnesse and peace. But if at any time it fall out to be otherwise, we must remember that all the promises of God concerning earthly thinges be with condition, namely, so farre forth as he shall know them to be expedient, both for his owne glory, and for our saluation. When therefore God doth betimes call his out of this life vnto himself, he prouideth farre better for them, then if he gaue them long life. For he taketh them from the miseries of this world, & putteth them into the possession of eternall life. On the other side, sometimes he giueth the wicked long life, but so weak and ful of miserie, that it is more grieuous then death it selfe. For this cause *Moses* repeating the law of God, declareth that promise in these wordes: That it may be well with thee vpō the land which, &c. But if it fall out otherwise, it was for the cause which was at large set forth by vs, when we intreated of afflictions. For in that place we taught wherfore the Lord will haue the wicked somtimes to liue long and happily in this world and the godly to suffer all kind of afflictions. Yet notwithstanding, that saying of Salomon abideth true. Although the sinner commit euill an hundred times, and God prolongeth his daies, yet I know that it shall be well with them that feare the Lord. *Deut. 6. 3.* *Eccle. 8. 12.*

The first Commandement.

Thou shalt not kill.

Theoph. Hauing finished the treatise of the fift commandement, we are to come to the sixt. How many parts be there of it?

Mel. Two.

1 First, the forbidding of murther.

2 The commanding of keeping peace and friendship with our neighbours.

Theoph. How large is the word, killing?

Mat. It containeth all the degrees and steps by the which we come to it: yea indeed all those things, by the which wee are procured and stirred to commit murther, according to the third rule.

The exposition of the first part.

Theoph. Rehearse those steps or degrees.

Mat. They be three. The first whereof is hatred conceiued in the heart, forasmuch as it is in plain words forbidden of Moses; Thou shalt not hate thy brother in thy heart.

Leu. 19. 17.

Theoph. What if our enimie be a wicked man, is it not lawfull to hate him?

Math. We may indeede hate his sinnes, but not his person. But we must diligentlie beware of two extremities, wherein we doe sinne on either side.

The first is, that we hate not the person of the sinner.

The other, that we loue not the sinne for the persons sake.

Theoph. Let vs come to the second degree, by the which we come to murther.

Mat. It is anger: for it is a declaration of the hatred lying hid in the heart.

Theoph. Thinkest thou it to be altogether vnlawful to be angry with any?

Mat. I do not thinke so. For, anger is a naturall affection, wherein if moderation be kept, it deserueth as much praise, as the two extremities deserue dispraise.

Theoph. What is that moderation?

Mat. When with zeale for the glorie of God, or with iust sorrow we be angry, because iniurie is done vnto vs without our desert, & that keeping a meane, & with this caution, that we neyther speake nor doe any thing, that is against the honour of God, Christian modestie, and the loue of our neighbour. In which sence Paul commandeth; Be angry, and sinne not.

Ephe. 4. 26

Mat. Let vs consider of the two extremities of anger: and first let vs speake of that which sinneth in exceeding.

Mat. We doe then fall into it, when we be angry rashly,

rashly, that is, without a lawfull cause: or else when being mooued for a iust cause, we do passe the bounds of moderation, speaking or doing the things that be against the honour of God, neighbourly charitie, and Christian modestie. But that falleth out, when we be so taken vp with that affection, that the iudgement is troubled, and reason it selfe is darkened for then for a time, we are like vnto mad men, that know not what they do. For this cause Iames saith; The wraith of man performeth not the righteousnes of God. Iam. 1. 20.

Theoph. Let vs come to the other extremitie. How do we sinne in the defect or want of anger?

Mar. When, perceiuing that God is offended, or our credit hurt without cause, we are notwithstanding not mooued, as our duetie requireth: which wold haue vs not to suffer euils, but that according to our callings we should set our selues against them. Hence it was, that Moses was so angry in the wildernesse with the Israelites, whome he saw worshiping the golden Calfe with the Idolatrous worships; Iohn Baptist with the Scribes and Pharises, and Iacob with his father in law Laban. Moses indeede being moued with most iust anger, drew out the sword, because he was a Magistrate. Iohn vsed most sharpe and vehement reprehensions, because he was a minister of Gods word, and had to doe with hypocrites, & men hardened in their sinnes. Iacob dealeth with moderate & gentle admonitions, because he was a priuate person, and his owne matter was in question.

Theoph. The third step by the which men come to murther is behind.

Mar. It is, euery hurt offered to the person of our neighbour, whereupon also sometimes ensueth murther it selfe, which fault is indeed most grieuous in the sight of God, as appeareth by that which the Lorde saith that he abhorreth the man-slayer, and by the penalty appointed by himselfe vnto men-killers. For he ordained, that not only men, but also the very brute beastes that had slaine man, should be put to death. For which

cause he forbad his people the eating of blood: for by
Leuit.7.26. that ceremony he would shew how much he abhorreth the shedding of blood, and therefore murther.

Theoph. Is there any speciall cause, which maketh murther to be esteemed so hainous a sin before God?

Mas. There is: and he doth declare it himselfe in the ninth Chapter of *Genesis*. For after these wordes; Who so sheddeth mans blood, by man his blood shall be shed: presently he addeth, because in the image of God made he man. By which words he teacheth, that his owne image which he hath engrauen in man, is wronged and misused by manslaughter.

Theoph. But whether was that image or likenesse of God blotted out in man by originall sinne, as it hath beene said by thee in the second Chapter of the former booke?

Mas. It was indeede, but not so farre that there be no steps of it at all remaining: for the spirituall gifts (as one of the ancients saith) giuen of God to men for their saluation, were by originall sinne taken away, such as be the true knowledge of his Maiestie, and of the worship due vnto him: but then naturall gifts, that is, such as concerne this life, were onely corrupted, as vnderstanding & reason, so farre forth as they respect humane things, but they were not altogether taken away, as experience it selfe doth sufficiently witnesse.

Theoph. Let vs come to the other part of this commandement, and together let vs consider of the vertues, which are commanded in it.

Mas. The meaning therof is this, that we be meeke, louing peace and concord, gentle, peace-makers, and desirous of reconciliation. Briefly, in this commandement God requireth foure things of vs, the first two whereof do shew what is to be auoided, and the latter two, what is to be done of vs, to the fulfilling of it.

Theoph. Rehearse the first two.

Mas. That we hate no man, much more that wee hurt not either by words or deede. Secondly, that if
Rom.12.19 we be offended, we follow the counsell of *Paule*, that

we

we auenge not our selues, but suffer the iniury patientlie, leauing vengeance vnto God, that claimeth it to himselfe. Vengeance is mine, I will repay it. For this cause also in another place he is called the God of vengeance, or God the auenger. *Psa.94.1*

Theoph. But while we beare iniuries patiently, do we not giue our enemies occasion to be more cruell and fierce vpon vs, according to our maner of speech: that wolues be more fierce vpon such as follow sheepe?

Mat. It is indeed certaine, that our enemie sometimes waxeth prouder, and more insolent, because of our meekenesse: but this is nothing to the matter. For we ought to be ready rather to beare diuers iniuries, then to reuenge that which we haue receiued, and that by the commandement of Christ, Resist not euill: but who so shall strike thee on thy right cheeke, turne to him the other also. And this is the true sence of that place. For the Lord would not haue vs, when wee haue receiued one iniurie, to pull another vppon our selues, as the wordes at the first sight seeme to require. For it were a sinne, not to take heed of an iniurie foreseene, especiallie when oportunitie is offered vs. For, Christ himselfe, and after him Paule, when they were striken vpon one cheeke, did not turne the other, but did greatly finde fault and complaine of the iniurie done vnto them. But concerning that prouerbe, that the wolues be fierce vppon such as follow sheepe, it is a verie deuise of the diuell, and therefore most false. For, whosoeuer in that behalfe doth imitate sheepe is safe from the assaults of all wolues, being protected by the crook or staff of that chiefe shepherd of our souls. But on the contrarie side, whosoeuer reuenging his iniuries, followeth wolues, he goeth out of the fold of Christ (in which they at the last be admitted, that bee indeed sheepe) and offereth himselfe a pray vnto Sathan, of whom Peter saith, He goeth about like a roaring Lyon, seeking whome to deuour. *Mat.5.39.* *1.Pet.5.8.*

Theoph. Why doth the Lord challenge to himselfe the office of reuenging, and so earnestly forbiddeth

VVhy God claimes vengeance to himselfe.

vs, that we reuenge not?

Mat. It seemeth to be for three causes: the first, because he himselfe is specially offended with the iniurie done vnto vs.

Theoph. Why so?

Mat. Because beeing our chiefe Lorde, hee ought much more to be reuerenced of vs, then man which is his creature. As often therefore as wee despise and breake his commandements, doeing iniurie vnto ame, is not the offence especially done against God?

Theoph. Declare another cause.

Mat. Because he doth a great deale better know the greatnes of the iniurie, then doth hee that is injured: for he pierceth into the hidde & most secret thoughts of men.

Theoph. Declare the last cause.

Mat. Because he hath the chiefe power to reuenge iniuries, as he shall know to bee right and expedient, which we cannot doe. For he sometimes increaseth the iniurie, which thought to haue reuenged it. But although wee had that power in our selues, the affections that rule vs, would carrie vs beyond the bounds of moderation. For these causes hath the Lorde challenged vengeance to himselfe, and promised that he will indeed repay it, and so hee hath freed vs from that labour, and those discommodities, which might hurt vs in reuenging. But that hee might take from vs all excuse, he hath appointed the Magistrate, which in his name should execute vengeance. & hath for this purpose armed him with strength and authoritie, that with a stayed minde hee should consider the greatnesse of the offence, to punish it without ame troublous passion, and represse the boldnesse of those which haue hurt vs.

Theoph. Is it therfore lawful to flie to the Magistrate, & to pursue the punishmēt of them that haue hurt vs?

Mat. It is lawfull: for we seeme after a sort to flie to God himselfe, when we craue the help of his ministers, so as is be done without anie affection of reuenge, hauing

uing this onely in our mindes, to helpe forward common peace, while we cal those to punishment, of whom it was disturbed and broken.

Theoph. What if the Magistrate refuse to helpe, or if we cannot goe to him, what thinkest thou then to bee done?

Mat. The whole matter must bee committed to God, which one day will take vengeance, both vpon him that hath done vs the wrong, and also vppon the Magistrate, which in this behalfe hath failed in his dutie. And indeede this is the best way: for, if wee our selues will reuenge when we be able, we shall doe farre more hurt to our selues, then to our aduersarie. For, we shall hurt but the goods or the bodie of our enemies: but wee so hurt our conscience, that wee bring our owne soule into extreame hazard of vtter perishing. I omit the discommodities that are wonte to arise of it, while the Magistrate demandeth an account of the fact. Therefore the best is to beare iniuries patiently; for by that meanes wee doe not onely turne away from our selues many inconueniences, and innumerable troubles and dangers, but also the Lorde, to whom our moderation and obedience is seene, giueth vs his fauour and all kinde of blessings. And yet the reuenge that is deferred, is not taken away: for the Lord will repay it far more grieuously, then if we our selues had affaied to doe it.

Theoph. It is therefore monster-like, that wee bee so desirous of reuenge, and that there be so few, which in this behalfe suffer themselues to obey God.

Mat. It is indeede: and thereby it appeareth that we be the Children of Adam, and heires of sinne, while wee doubt not to make our selues equall with God.

Theoph. Wherefore?

Mat. Because the Lorde challengeth reuenge to himselfe alone. But there is nothing that man desireth so feruently, insomuch as many times hee offereth his owne life vnto all daungers, that in this point

he may haue his desire. Therefore, they only that haue put off the olde *Adam*, and put on the new, be able to ouercome these euil affections, & to leaue vengeance vnto God.

Theoph. Let vs come to those two last things, which the Lord requireth of vs to the fulfilling of this commandement. Declare the first.

Mat. That we should goe to him, with whom we be at variance, to be reconciled according to the commandement of Christ: If thou bring thy gift vnto the altar, and there remembrest that thy brother hath ought against thee, leaue thy gift there before the altar, & go thy waies, first be reconciled to thy brother, and then come to offer thy gift. Now he teacheth by that ceremonie of the Law, which was then in vse, that all the worship which we offer vnto God, is displeasing vnto him, so long as we be at variance with our neighbours.

Mat.5.23.

Moreouer Paul warneth, that this reconciliation is soone to be made, and not to be put off from day to day. For he saith; Let not the Sunne go downe vpon your wrath. Which indeed is the most fit remedie to breake off hatred, and to bridle reuenge. For, euen as diseases and sores at the first easie to be cured, by delay are made incurable, and that more is, deadly: so hatred will grow past cure, if thou represse it not speedily. For this cause Paul after these words, let not the Sun go down vpon your wrath, by and by addeth, neither giue place to the Diuell.

Ephes.4.26

Theoph. Wherefore doth he adde these words?

Mat. Because hatred if it be neuer so little a time hidden in our mindes, maketh an entrance for the Deuill, who hauing entred vpon our hearts, doeth so wholly possesse them, that refusing reconciliation, hee stirreth vs vp to the desire of reuenge, til at length he haue throwen vs headlong to destruction.

Seeing therefore he is so hurtfull a guest, there is cause that betimes we shut the doores against him, by vnfained reconciliation.

Theoph. The other point is remaining of the thing which

which we are bound to doe for the fulfilling of this commandement.

Mat. It is, that after we haue diligently done our duetie, if our aduersarie do obstinately refuse reconciliation, we leaue not to loue him, to pray vnto God for him, and in all things to pleasure him, according to the commandement of Christ; Loue your enemies, *Mat.5.44.* blesse those that curse you, do good vnto them that hate you, and pray for them that hurt you and persecute you, that you may be the children of your father that is in Heauen. Hither also may be referred the exhortation of Paul; If thine enimie hunger, giue him *Rom.12.20* meat, if he thirst, giue him drinke: For if thou do this, *21.* thou shalt heape coales of fire vpon his head.

Finally, that also is to be marked, that Paul presently addeth; Be not ouercome of that which is euil, but ouercome euill with goodnesse.

The seuenth commandement.

Thou shalt not commit adultery.

Theoph. Let vs come to the seuenth commandement of the Law. How many parts be there of it?

Mat. Two. In the first he forbiddeth adultery, in the last he commandeth chastitie.

Theoph. What doth the Lord vnderstand by the name of adulterie?

Mat. Not onely the company of man with woman out of mariage, but also all kinde of filthinesse, by the which man may be defiled. Moreouer, all the affections of concupiscence; and finally whatsoeuer stirreth vp vnto lust, and nourisheth it. Of which sort are. *The exposition of the first part.*

Vnlawfull touchings.

Wanton apparelling of the bodie.

Filthy speach.

Vncleane songs.

Filthy reading.

Too familiar companie with those, of whome it is very like that they be tempted with lust.

Wanton lookes.

Idle-

Idlenes, that is the mother of all vices, and namely of whoredome.

Dancings, which are moſt manifeſt ſtirrers and prouokers of luſt.

Seeing therfore it is certaine, according to the ſaying; He that loueth danger ſhall periſh in it, that wee are by nature prone vnto luſt: except wee diligently take heede of all theſe prouocations, it will verilie come to paſſe, that at length we ſhall be driuen to the very act it ſelfe: which ſinne notwithſtanding is before God eſteemed moſt hainous, eſpecially in thoſe that profeſſe the name of Chriſt.

Eccle. 3. 27.

Theoph. Why ſo?

Mat. Paule giueth a reaſon in theſe wordes: Doe you not knowe that your bodies are the members of Chriſt? Shall I therefore take the members of Chriſt, & make them the members of an harlot? God forbid. Know you not, that hee which is coupled with an harlot, is one body with the harlot? For hee ſaith, they which were two ſhall be one fleſh. But he which is ioyned to the Lord, is one Spirite. Flie fornication euery ſinne that a man doth is without the body: but hee that committeth fornication, ſinneth againſt his own body.

1. Cor. 6. 15.

But if the iniurie be great that is done vnto Chriſt, verily that muſt not bee thought little that is done to our neighbour. For there followeth vppon this, the ſtaine of honeſt families. Moreouer maidens otherwiſe to haue beene well beſtowed, are thus not ſeldome brought to an haynous offence, to their diſhonour and puniſhment. But the iniurie ſhall be greateſt if adultery be committed, that is, if eyther the man or the woman, or both of them be married. For ſo the faith of mariage is ſhamed, and the band broken: the whole family is ouerthrowen, & ſometimes baſtards be ſuborned for lawfull children, vnto whome the inheritance commeth. For this cauſe the Lorde ordained in the Law, that the adulterer ſhould die the death.

Leu. 20. 10. Deu. 22. 22

Theoph. Let vs come to the other part of this commandement. Is there any other thing to bee obſerued

The expoſition of the ſecond part,

in

in it, besides the chastitie which we ought to keepe?

Mat. There is. Namelie that God commandeth mariage to all those, that are not euen inwardly indued with the gift of continencie. For as Paul saith, it is better to marrie then to burne. 1. Cor. 7. 9.

Theoph. Seeing thou hast made mention of mariage, I will haue the shew the causes, why it was ordained.

Mat. They be three.

1 First procreation of children.

2 Mutuall help one to another.

3 The auoiding of fornication.

Theoph. Which is the chiefest of these causes?

Mat. The first, in respect of God, namely the increase of mankind: but in respect of vs, the last, namely the auoiding of fornication.

The. Why sayest thou, that this is the chiefe in respect of vs.

Mat. Because it layeth vpon vs a necessitie of marrying, which the other two do not. For this cause, Paul saieth; For the auoiding of fornication, let euery man haue his own wife, and let euery woman haue her own husband. Howbeit he speaketh to those that haue not the gift of continency, whom he expressly commandeth in those words to marrie. Notwithstanding heede must be taken, that we defile not so holy an ordinance, by dissolute wantonnesse. Of the which thing wee be warned by the Apostle, when he sayeth; Mariage is honourable amongst all, and the bed vndefiled.

Theoph. What noteth he in this testemonie?

Mat. We are by it admonished, that although the Lord hath ordained marriage to be a remedie against our infirmitie, it may not therefore bee abused to vnbridled pleasures, forasmuch as the chastity of mariage forbiddeth it. For if the honestie of marriage do hide the filthinesse of incontinencie, it must not therfore bee continually a stirring vp or prouoking of it. Wherefore, such as bee married may not thinke all thinges lawfull for them according to the lust of the flesh, but let them carrie themselues modestlie one to another

another in the feare of the Lord, so dealing that they do not any thing at all vnbeseeming the honestie and temperance of mariage. Wherfore also Paul warneth
1.Thes.4.4. vs saying; Let euery of you know, to possesse his vessell with holinesse and honour, not in the lust of concupiscence as the Gentiles which know not God.

The eight commandement.

Thou shalt not steale.

Theoph. How many parts be there of this eight commandement?

Mat. Two. The first, the forbidding of theft: the other a commandement contrarie to the prohibition, namely that we labor to defend and help forward the profites and commodities of our neighbour euen as our owne, and to help the necessitie of others.

Theoph. What doth the Lord comprehend vnder the name of theft?

Mat. All euill trades and deceipts, by the which we hunt after other mens goods, and seeke to get them to our selues: which is vsuallie done fiue waies.

1 First, by sacriledge, when a man taketh to himself the goods dedicated to God.

2 Secondly, by robberie, when anie getteth to himselfe anie thing of another mans by open or secret force.

3 Thirdly, by fraud or legerdemain, when anie selleth counterfaite wares for good: or by pratling exacteth a greater price, or els deceiueth by a false measure or waight.

4 Fourthly, by vsurie, when any for lending money requireth gaines more then the Lawes allow, which indeed hurteth both lender and borrower, the former in his goods, the other in his soule.

Theoph. Thou doest not therefore condemne that gaine, which is taken according to order of Law?

Mat. I condemne it not.

Theoph. But how agreeth it with the saying of Christ,
Luk. 6.35. lend looking for nothing againe?

Mat. It

Mat. It is to be vnderstood of the poore, to whom if we be commanded to giue, much more to lend looking for nothing. But when we lend to the rich, which be able to restore and that with increase, who also for the most part are wont to borrow to make gaine by it, I see not what letteth but that we may follow the law of the Magistrate, so as it be not against the rule of charity. For he that borroweth maketh more gaine of it if he be thriftie, then doth he that lendeth it.

Theoph. There must therfore respect be had of him that borroweth, it must also be enquired, why he doth it, and whether he be thriftie, or a riotous spender.

Mat. I think so: for if it be like that he will wastfully spend that he borroweth, it ought not to be lent.

Theoph. Let vs come to the fift meane, by the which a man may vniustly conuey to himselfe another mans goods.

Mat. It consisteth in a more hidden kinde of deceiuing, namely, when any vnder colour of law stealeth other mens goods: which they doe that peruert the law. But vnder these kinds be comprehended, the fauourers of theft, the receiuers, and all they which by any meanes giue their consent vnto theft.

Theoph. Is nothing else contained vnder this prohibition?

Mat. Yes verily, namely whatsoeuer may be a prouocation to theft.

Theoph. Rehearse them all.

Mat. First of all couetousnesse, that is, desire of riches, which the Apostle affirmeth to be the roote of all euils, because there is no wickednesse, be it neuer so hainous, whereunto men are not driuen and brought by that wicked desire. 1. Tim. 6. 10

Secondly, prodigalitie, because when a man hath wastfully spent his own goods, he is stirred and moued to get the goods of other men by vnlawfull meanes.

Last of all, idlenesse, for by it men be brought to pouertie, by meanes whereof they fall to theft. For this cause *Paul* warneth, Let him that stole, steale no more,

But

but let him rather labor with his hands the thing that
Eph.c.4.28 is good, that he may giue to him that needeth.

Theoph. Now we are to come to the other part of this commandement. What is contained in it?

Mat. First, that to our power we preserue the goods of our neighbor, which in the Scripture is called iudgment, where in many places it admonisheth vs to doe iustice and iudgement. For by the name of iustice he vnderstandeth this, that we giue vnto euery one his right: and by iudgement, that we giue no consent to any iniurie done to our neighbour, but that we put it away so farre forth as in vs lieth.

Secondly, we be cõmanded to deale with our neighbours according to charitie, seeing God hath giuen vs goods, to be stewards of them to vse them our selues, so farre foorth as necessitie requireth, and to help the poore and needie. But whosoeuer keepeth not this rule he conueigheth to himselfe other mens goods.

Theoph. Doest thou thinke therefore, that they which helpe not the poore & needie, be before God accõpted guiltie of the sinne of theft?

Mat. Yea verilie. And indeede of a farre greater theft, then if a Baliffe of husbandry, should refuse to pay his Lord the fruits of his farme. For, whatsoeuer goods we haue bee the Lords, and he hath giuen them vnto vs vpon this condition, that we should pay a yearly rent, the gatherers and receiuers whereof he hath appointed the poore. Whosoeuer therefore refuseth or draweth back to help the poore, are guiltie before God, not only of theft, but also of sacrildege, and therefore be altogether worthie, whome he may deprriue of all good things, seeing they doe not according to their duetie acknowledge him, frõ whom they haue them all.

Theoph. There is therefore a great number of robbers of God.

Mat. A very great number indeed. For a man shall find very few, which in this behalfe do their duty. But this ariseth vpon a false opinion, wherewith rich men deceiue themselues: namely, because they imagine

that

that all the goods they haue, whether they came by inheritance, or were otherwise gotten, be so their owne, that they be wholly and altogether left to their owne will. And therefore that they be not bound to helpe such as neede, if they list not. Moreouer, couetousnes is ioyned to this vaine imagination, which so shutteth vp in them the bowels of mercie, that they become vtterly vnmercifull. And that for the most part falleth out with them, that are most wealthie. For, euen as couetousnesse most commonly springeth from plentie and abundance, so is it farre more fitly nourished and strengthened by it, then by pouertie.

Theoph. There want not some which thinke, that these two wordes, *mine*, and *thine*, breede all the stirres, wherewith the world in this part of it is troubled at this day: and doe affirme, that things should be best ordered, if there were such communitie of goods, as they dreame was vsed among the Christians a little after the death of Christ.

Mat. Whosoeuer go about to defende that communitie, they thinke themselues to be wiser then GOD himself, which is the author of the propriety of goods. This indeed is true, that the most part of men do abuse it, whereupon do rise the innumerable confusions, which euery man seeth in the world. But when we vse it as it is meete, and according to the meaning of this commandement, it bringeth forth fruits most conuenient for the furthering of Christian charitie, and the preseruation of humane societie.

Theoph. Now describe me those that abuse the proprietie of goods against the meaning of this commandement.

Mat. They be of three kinds. In the first place they are to be put, which say, VVhatsoeuer is mine, is mine: but whatsoeuer is thine, is mine. That is, mine owne is not sufficient for me, but I do also gape for thine. And in this number are they al to be reckoned, that by any ill meanes get the goods of other men to themselues.

In the second place we will set them that say, That

that

that is mine, is mine, but that which is thine, is thine. That is, I will not conueigh thy goods to my selfe, neither also will I giue thee any part of mine. And this kind of men refraine indeed from taking away that which is an others, but they cannot abide to pleasure or freely to do good vnto any.

In the last ranke we will place them, which say, That that is mine is thine, and that which is thine is mine. That is, I am readie to giue thee part of that I haue, but with this condition, that thou also wilt pleasure me with that which thou hast.

The first of all these therefore be further off from charitie then the second, and the second further then the last, who it is manifest come some what toward it.

Theoph. I see not wherein the last do offend.

Mat. In that they giue no part of their goods, but to those, of whom they looke to receiue the like, and therfore obey not Christ giuing them good counsel; When thou makest a dinner, or a supper, call not thy friends, neither thy brethren, nor thy kinsfolkes, nor thy rich neighbours: least they also bid thee againe, & thou be recompenced. But when thou makest a feast, call the poore, the maimed, the lame, and the blinde: and thou shalt be blessed, because they cannot recompence thee, for thou shalt be recompenced at the resurrection of the iust. And yet Christ doth not altogether forbid rich men to feast among themselues, or to pleasure one another, so as they haue regard of the poore as it is meete.

Luk. 14, 12.

Theoph. How then may those wordes *mine* and *thine* be lawfully vsed?

Mat. The contrarie altogether must be saide vnto that, that is said of those first: namely, that which is mine is thine: but that which is thine is thine owne. That is, I am readie to make thee partaker of that I haue, although thou art not able to do the like for me.

Theoph. But if they, to whome we communicate our goods, haue such wealth as they be able to restore them vnto vs, is it not lawfull to require them againe?

Mat. It

Mat. It is lawfull: so as at the first we shew that that is our meaning. For it is vnlawfull to demaund that againe which was giuen. Therefore altogether with that caution we must require our goods againe, which we may keepe for the poore, that by their owne labour are not able to helpe their necessitie. For they that be able by labour to sustaine their life, and in the meane time become poore by idlenesse and slooth, be altogether vnworthie to be releeued. For the Apostle commandeth; If any will not worke, let him not eate. 2. Thes. 3. 10.

Theo. But how much are we bound to giue to the poore?

Mat. So much as their necessitie requireth. For Iohn Baptist goeth so farre, that he teacheth; He that hath two coates, let him giue to him that hath none. Luc. 3. 11. In the which sense, that communitie of goods whereof thou spakest before is to be taken. Namely, that none Act. 4. 34. of the faithful thought any thing he had to be his own, but did most liberally make al things common, so farre forth as the necessitie of the Church required it. For they solde fields and houses, that they might helpe the poore. This is the true meaning of that place: but we must not imagine any confusion of goods, as if the faithfull had liued in common. For although I should not say, that they could not then do it, the words of Peter to Ananias be against it; If so be thou hadst kept it, did not thy field remaine to thy selfe? and after it was solde, was it not in thine owne power? Act. 5. 4.

Theoph. I confesse, that the communitie of goods is so to be taken. Howbeit since that time charitie hath beene verie cold in the Church: for now there be none that sell fields or houses to giue to the poore.

Mat. Yea rather they be most few, that distribute any thing to the poore, of their yearely rents & superfluities. Howbeit the cause that is wont to stay vs from liberalitie (namely the feare of pouertie, and desire to increase our wealth) ought especially to kindle vs vp vnto it, if we beleeued the promises of God, by the which we are admonished, that they shall neuer come Pro. 19. 17. to pouertie, that haue releeued the necessitie of the

poore: but that such as haue turned their eies from them shall be full of curses. Therfore, he that with his plentie helpeth the poore, lendeth mony vnto GOD who without doubt, wil pay it againe. Nay rather Christ
Mat.10.42 addeth; who so shall giue a cup of cold water to any of these in the name of a disciple, shall not loose his reward. So that of the things that we possesse, nothing may worthily be accounted our own, but that which we giue to the poore: for, all the rest is scarce safe, at least-wise by death we shal be take away fro the enioying of thē. Those that of charity be bestowed vpon the poore are by their hands sent vp into heauen, shall there be diligently kept of God, and at the last day shalbe restored, and that with increase, for so he hath promised.

Theoph. God therefore yeeldeth much of his owne right, when he promiseth to restore vs, and that with increase, the things that haue bin giuen vnto the poor, seeing we can giue nothing, but of his owne.

Mat. Thou iudgest rightly: but this he doth to stirre vs vp to the loue and deare of charitie, whom he seeth to be very slacke and cold in it.

Theoph. What letteth but that the Lord should giue riches vnto all, especially to the faithfull, whom he loueth and hath care of, so as one of vs, might well be without the helpe of another?

Mat. The Lord will exercise the charitie of the rich, and the faith and patience of the poore. Now by that inequalitie of goods, he preserueth the societie of mankind, which indeed could not stand, if all men were alike in wealth and honour.

The ninth Commandement.

Thou shalt not beare false witnes against thy neighbour.

Theoph. Let vs goe on to the ninth commandement: how many parts be there of it?

Mat. Two, as of the former three: for false witnesse is forbidden, and true witnesse is commanded.

Theoph. What doth God vnderstand by the name of false

false witnesse?

The exposition of the first part.

Mat. All the things wherewith we may hurt our neighbour with the tongue. Howbeit, this kind is set down for an example, according to our 3. rule, because we doe most of all hurt our neighbour by false witnes.

Theoph. I would haue thee reckon vp all the seuerall kinds, that be contained vnder this commandement.

Mat. We will therefore deuide them into two sorts. The one, of false witnesse that is borne in iudgement: The other, that is out of iudgement, concerning the things, that we haue to doe with, in dealing with men. Touching false witnesse in iudgement, because an oath commeth between and the matter concerneth either the life or goods of our neighbour, that wickednesse cannot be committed, but three abominations come forth at one time together; namely false witnesse, periurie, theft, or murther. For this cause God appointed the same punishment to the false witnesse, which he against whome he witnessed had deserued, if he had bene truely accused. Notwithstanding we must know, that there be two kinds of false testimonies in iudgement. The one altogether false, such as was that wherewith Naboah was accused that he had blasphemed God & the king. The other false onely in part, and it is called a cauil or crafty accusation, when something is either taken from the truth, or put to it, or changed, as they did that testified against Christ, affirming that he said; I can destroy the temple of God, & build it again in 3. daies; When notwithstanding his words were these, Destroy this temple, & in three daies I wil raise it vp again.

Deu.19.19

1.Reg.21, 13.

Mat.26.61

Iohn.2.19.

Theoph. Now we are to come to those false testimonies, that are out of the place of Iudgement.

Of false witnes, out of iudgement.

Mat. There be diuers kindes of them, but we will bring them to three. And they be these;

1 Backbiting or slaundering,
2 Flatterie,
3 Lying.

Theoph. Let vs therefore in the first place, speake of backbiting. What is backbiting or slandering?

Backbiting.

Ma. When a man diſpraiſeth, or mocketh his neighbour being abſent, and ſo empaireth his name and credit. Which is a moſt grieuous offence for a flatterer hurteth three at once,

1 Himſelfe.

2 The hearer: for he is guiltie of receiuing the ſlander, which God hath expreſly forbidden.

3 Him that is mocked or ſlandered. Howbeit the ſlander leaſt of all hurteth him: for his name onely is hurt; but the conſcience of both the former is hurt, by a ſinne committed againſt God and their neighbour.

In this ranke are to be placed, whiſperers, or ſecret carry tailes, who indeede do much aggrauate the ſinne they haue committed in receiuing the ſlaunder, when as whiſpering or mutteiing it, they giue occaſion of many euils, and eſpecially, if it be amplified and enlarged of them, which moſt commonly falleth out. For this
Prou.6.16. cauſe Salomon ſaith; Six things the Lord hateth, but his ſoule abhorreth the ſeauenth, namely him that ſoweth diſſention among brethren. Vnder this kinde be all thoſe things contained, that miniſter occaſion of euill ſpeech, namely an euill or falſe ſuſpition of our neighbour, without an euident cauſe giuen; for it is againſt
1.Cor.13.5 Chriſtian charitie, which Paul ſaith is not ſuſpitious. Alſo a raſh iudgement of our neighbour, which is expreſly forbidden by Chriſt.

Theoph. What if he that diſpleaſeth or reporteth ill of his neighbour, ſpeake the truth, may that be called backbiting or ſlaundering?

Ma. It ought: for he ſinneth in a double reſpect. Firſt, his minde is eſtranged from the affection of Chriſtian charity, yea rather he is moued to that wickednes, by a deſire of ſpeaking euill, or elſe, that he may get himſelfe praiſe, by the diſpraiſe of another. Which thing indeed appeareth euen by this, that ſuch backbiters paſſe ouer all the vertues of their neighbor, but their faults they reckon vp, & not ſeldom enlarge the.

Secondly, he obiecteth thoſe thinges againſt his neighbour, not with a minde to amend them, neither doth

doth he make report of them vnto such to whom it appertaineth to admonish them, but hee muttereth and whispereth it to him, that cannot apply any remedy to the fault: yea rather he hath an ill opinion of his neighbour, which doth not a little hinder Christian charitie.

Theoph. Let vs come to flattery, which thou saidest was the second kinde of false witnesse bearing, that is out of iudgement. Flatterie.

Mat. This vice is not so hainous as the former, for it is not so farre off from Christian charitie. Moreouer, the flatterer hurteth only two, namely himselfe, and him whom hee flattereth. But the backebiter, as was said, hurteth three at once. Howbeit this sinne is condemned of the Lord: for the flatterer fostereth the sins of him whom hee flattereth so smoothlie, & doubteth not to colour or paint them ouer with the name of vertue. For this cause the Prophet saieth; Woe vnto them that call euill good, and good euill. *Isay.* 5.20.

Theoph. There is behinde, the third kind of false witnesse out of iudgement, namely lying.

Mat. There be diuerse kinds of this sinne: for some lies proceed from couetousnes, and they bee the most hainous, because they most hurt our neighbor. Others be of infirmitie and feare, such as was the lye of Abraham, saying that Sarah was his sister. Others bee of lightnes for pleasures sake, which not withstanding be sinnes: for Christ saith, that what soeuer idle word men shall speake, they shall giue account of it in the day of iudgement. Lying, three kinds of it. *Gen.* 12.13 & 20. 2. *Mat.* 13,36

There be some other lies vnder a colour of loue, and are called officious lies, when a man by them thinketh to doe his neighbour good. Because hee so deliuereth him either from imminent danger, or from losse or reproch; or els when any lieth for his owne profit, that he may turne such discommodities from himselfe. These be the chiefe kinde of lies, vnder the which also counterfeiting and dissimulation is comprehended, when a man faineth that, that is not, as also cloaking & disguising, when a man hideth that that is indeede, to the

end the contrarie may appeare or seeme to be.

Theoph. Whether thinkest thou all those kindes of lies to be sinfull and euill?

Mat. I thinke they be. For the Scripture condemneth all lying, and willeth vs to be true in all thinges.

Theoph. Is it not therefore lawfull sometimes to hide the truth?

Mat. It is not onely lawfull, but also manie times expedient, in respect both of the common and priuate profit of our neighbours. Yet with this condition, that we be not bound by oath before the Magistrate to declare it. For otherwise, it should not be lawfull for vs to conceale the trueth: except the question were of the peace of the Church, or the safetie of our brethren. For Christian charity requireth, that wee should suffer any thing, rather then bring daunger to anie brother, much more to the whole Church.

As for example, if a man were held prisoner of enemies, he ought rather to suffer all kinds of tormentes, then to declare any thing, that might be to the hurt of his countrie, or of his neighbour.

Theoph. The conclusion is, that thou thinkest it lawful, yea sometime expedient, to conceale the truth, but that it is not lawfull to lye vpon any occasion, no not for our owne safety, or the safety of our neighbour.

Mat. I thinke so. For the glorie of God, that abhorreth lyes, ought to be preferred before our owne life, and the loue of our neighbour. Moreouer, the rule of charitie requireth it not, that wee should by a lye, hide the sinne of our neighbour, which by the commandement of God is to be punished.

Theoph. Now I see that there is no lye, that is not euill. But thinkest thou not, that it is to bee accounted amongst the least sinnes?

Mat. The often vse of it, causeth that we thinke it light: but the Scripture iudgeth farre otherwise; for it saith: O Lord thou shalt destroy them that speake lyes. In another place also, reckoning vp the sins that hinder the saluation of men, it doth by name make men-

Psal. 5. 6.

mention of this, & numbreth it with murthers, whoredomes, and other hainous offences for Iohn saith; The fearefull and vnbeleeuing, & murtherers, and whoremongers, and sorcerers, and Idolaters, and all liers, shall haue their part in the lake, which burneth with fire and brimstone, which is the second death. Neither doth it that without cause for it directly fighteth with the nature of God, which is the truth; contrariwise it agreeth with the diuell that is the father of lying. But there is no sinne whereunto we do more encline, euen from our birth. Which indeede doth sufficiently shew, that by original sin we haue put off the Image of God, and haue put on the Image of the diuell, as it hath bin declared before, namely in the Chapter of man. *Apoc.* 21.8.

Theoph. Enough hath beene spoken concerning the former part of this commandement, that is of the prohibition: it followeth therefore, that wee come to the other, that is, to that that is commanded.

Man. In it is commaunded, that wee help our neighbours with our testimonie, if at any time neede shall so require, both publikely in the place of iudgement, and priuately without that place. Moreouer, that to our power we defend the good name of our neighbour, that we put far away the slander raised vp against him, at least witnesse by our sower countenance, that we be not pleased with such speeches, For Salomon saith; As the North wind drieth away the raine, so doth an angry countenance the slandering tongue. *Pro.* 25.23

Last of all, that in all things we pleasure our neighbour, if he shall stand in need of our counsell. To comfort him in his troubles. If at any time he go astray, patiently & by the rule of loue to admonish him that he may be brought againe into the right way. These bee the cheife points, wherein our neighbour may be holpen of vs by our speech, according to the meaning of this commandement.

Theoph. I haue nothing further to aske concerning the exposition of it. Notwithstanding before we come to the tenth commandement, wherein the inward lust

or concupiſcence of the mind is forbidden, I would vnderſtand of thee, to what commandement the forbidding of drunkennes and enuie is to be referred: which are two moſt common ſinnes.

Mat. There be ſome ſinnes which for the diuerſe reſpect of the effectes, may bee referred to the forbidding of diuerſe commandementes. Of which ſort it is certaine they be, which thou haſt euen now mẽtioned. For, wee may referre drunkenneſſe to the prohibition contained in the ſecond, third, and fourth commandements of this later Table. For it bringeth forth brawlings, which ſometimes murthers and ſlaughters doe follow. Moreouer although drunkardes abſtaine from the ſlaughter of others, yet are they guilty of the murther they commit againſt themſelues, according to our prouerbe; Gluttony ſlayeth more than the ſworde. Furthermore it ſtirreth vp men to luſt. It alſo bringeth them to pouertie, which theft followeth. Adde hereunto, that whoſoeuer waſteth the gifts of God ſo intemperately, with the want wherof many be oppreſſed, are in that reſpect holden guilty of theft.

Againſt drunkennes

Laſt of all, when they are heat with wine, the tongue by and by is ſet at libertie, and vnbridledly, by ſlandering and backe-biting ſhamefully defameth the good name of our neighbour.

Theo. Thou haſt indeed reckoned vp many ſins that ſpring frõ the abuſe of a moſt excellẽt creature of god.

Mat. But by that it appeareth, how great the corruption of man is. For, hee is not onely an enemie vnto God, but alſo to himſelfe, for as much as hee abuſeth to his owne deſtruction, the gift that God hath giuen him to his profit and delight. As for example: God hath giuen vs wine to bee nouriſhment, but man turneth it to poyſon: God hath giuen it to reioyce our heart, but man changeth it vnto heauines: God hath giuen it to preſerue the health of the body, but man altereth it to the ſicknes of body and ſoule. To conclude, that which is the greateſt thing of all, by it man wittingly and willingly transformeth himſelfe into a

bruite

bruite beast, when as he spoileth himselfe of reason, by the which he differeth from them.

Theoph. Thou sayest true, but I see not what it is, by the which men be allured to that sinne. For, neyther glorie, nor profit, nor pleasure can be sought by it. For, what pleasure is it if a man drinke, not being athirst?

Mat. No greater then it should bee, if a man after daintie cheare did presently eate. But therein the very bruit beasts goe beyond them in moderation. For, a man shall not see any of them indure to drinke more then is necessarie.

Theoph. Hitherto inough of drunkennesse: now let vs speake somewhat concerning enuie.

Of Enuie.

Mat. It may bee referred to two commandements. Namely, to the second of this later Table, and also vnto this fift. For, seeing hatred is the perpetuall companiō of it, it compelleth men very oftentimes to murther, which is sufficiently prooued by the example of Cain. *Gen. 4. 8.*

Theoph. Thou iudgest rightly. For, by enuie Cain was stirred vp to kill his Brother, because his Sacrifice was not accepted of God, but Abels: Let vs now see howe enuie may bee referred to this commaundement.

Mat. Because by it we are mooued to poure out manifold slanders, and backebitings against our neighbour, no lesse then by hatred that continually accompanieth it. But this sinne is most loathsome vnto God, as that which proceedeth of pride, and is contrarie to Christian charitie, whereof Paul sayeth; Charitie enuieth not. *1. Cor. 13. 4.*

The tenth commandement.

Thou shalt not couet thy neighbours house, thou shalt not couet thy neighbours wife, nor his seruant, nor his maide, nor his oxe, nor his asse, nor any thing that is his.

Theoph. The tenth commandement is behinde, the meaning whereof I haue heard before, wee are therefore to come to the exposition of the text itselfe. Con-

taineth it any other thing, besides the desiring of our neighbours house and family in it expressed?

Mat. God would rehearse those thinges, the obiects whereof for the most part are wont to effect & moove vs, vnder which hee comprehendeth all of the same kinde: namely all lustes, by the which wee are stirred vp to the transgressing of any commandement of the latter Table.

Theoph. Is not than lust onely forbidden in this commandement, whereunto our will giueth consent?

Mat. That lust was contained in the former commandements, wherein not onlie wicked deedes, but also counsels, and deliberate consent of the will be forbidden. Therefore in this commandement, the Lord proceedeth further, hee requireth somewhat more of vs, namely that we be not tickled with any kind of lust, although our will consent not, yea also be against it.

Theoph. But howe canst thou shewe that this is the minde of God?

Mat. Most easily: for the Apostle saieth; I had not knowen lust if the Law had not saide, thou shalt not lust. But it is more cleare then the light, that all men without the Law could haue vnderstood, that concupiscence ioyned with consent was sinne, and therefore it is apparant, that the Apostle meant, that the concupiscence which the will resisteth is forbidden by the Law. That may also be gathered by the summe of the Law, wherein the Lord comandeth, that we loue him with all our heart, with all our soule, and with all our minde: whereuppon it followeth, that we cannot bee tickled euen with the least concupiscence, but presentlie there is something in our minde voide of the loue of God, and therefore that is a sinne against the Law.

Rom. 7. 7.

Mat. 22. 37

Theoph. So farre foorth as I see, God in his Lawe requireth of vs most exact perfection?

Mat. He requireth it indeed. For hee would haue vs to be perfect, euen as hee himselfe is perfect. And therefore hee hath set before vs his Law instead of a glasse,

Mat. 5. 48.

glasse, & a most perfect pattern of righteousnes, that the life of man might be conformable to the purity of his diuine Maiestie. Insomuch as if there were anie that did perfectly keepe it, hee should in his life perfectly set forth the image and likenes of God.

The summe of the Lawe. Mat. 22. 37.

Thou shalt loue the Lorde thy God, with all thine heart, and with all thy soule, and with all thy mind. This is the first and the great commandement. And the second is like vnto this. Thou shalt loue thy neighbour as thy selfe. On these two commandements hangeth the whole Law and the Prophets.

Theoph. I am throughly satisfied concerning the exposition of the Law. Now I would haue the summe of it, which thou repeatedst euen now, to bee declared by thee, that I may vnderstand it. And first why hee comprehendeth all the keeping of the first Table, vnder the loue of himselfe?

Mat. This was done that we might vnderstand from what fountaine that loue floweth, and what effectes it worketh in vs.

Theoph. From whence floweth it?

Mat. From the knowledge of him, and the assurance of the loue where with hee loueth vs. For it cannot be that we should loue any, except we know him, and doe certainely knowe that wee are loued againe of him.

Theoph. What effect worketh that loue of God in vs?

Mat. Willing obedience. For, wee desire to obey him whom wee loue, and the more loue increaseth, the more obedience increaseth. By these things therefore it is plaine, that the obseruation of the whole first Table, is contained vnder the loue of God. For, hee cannot be loued of vs, but we doe in like manner

1 Reuerence him.

2 Put our whole trust in him.

3 Call vpon him whensoeuer anie necessitie presseth vs.

4 And

4 And giue them thanks for his innumerable benefits.

Moreouer if he be loued of vs, we will not giue the worship due vnto him alone to creatures, or to dumbe Idols: but according as he requireth, we will spiritually worship him.

If he be loued of vs, it will be our chiefest delight to speake of him, which shall bee done of vs with due reuerence and religion, diligently taking heede that wee offend not him with a word.

If (I say) he be loued of vs, his Saboath shall be our delight, because wee may speake with him more commodiously, aswell by the holy ministerie of the worde and reading, by the which he speaketh vnto vs, as by praiers, by the which we speake vnto him. Moreouer, those delights wil engraue such sweetnes in our minds, that we shall easily despise all sports and other worldly things, wherein worldly men are wont to spend their dayes.

Hereupon it is plaine, that so many as loue God doe keepe the whole first Table.

Theoph. But wherefore doth the Lord adde, that God must be loued of vs, with all our hart, with al our soule, and with all our vnderstanding?

Mat. To the end wee may know, that our minde and soule ought to be filled with his loue, and therefore it is required, that he might be most entirely loued of vs aboue al others, aboue parents, brethren, sisters, wiues, children, friendes, goods, yea and our selues also. But if at any time a man should bee set betweene two loues, the one whereof is that, that is due vnto God, and the other that, that is due vnto parents, brethren, sisters, wiues, children, friendes, and these two loues cannot stand together, so as while we applie our selues to the one, wee neglect the other, then the Lord is to bee preferred before all the other, and all other thinges are to bee neglected that wee may followe him. For so Christ himselfe sayeth; Hee that loueth father or mother more then me, is not worthie of me, and hee that loueth Sonne or Daughter more then me,

Mat. 10. 37

me, is not worthie of mee. As if he said, whosoeuer forsaketh not wife and children, and all his goods, rather then denieth me, is not worthie of me. And that more is, in the same sense he saith; If any commeth vnto me, and hateth not his father and mother, and wife, and children, and brethren, and sisters, and euen his owne life, he cannot be my Disciple.

Theoph. But vnlesse I be deceiued, the loue of GOD doth not wholly but in part, seclude the loue of our neighbour.

Mat. It doth indeed wholly seclude all false loue, but the true loue it establisheth: now that is it, which Christ made the sum of the latter table in these words; Thou shalt loue thy neighbour as thy selfe.

Theoph. Declare vnto me that true loue which is established by the loue of God: then I will demād of thee why Christ made it the summe of the latter Table.

Mat. Then is our neighbour loued of vs, when wee loue him onely in God, and for Gods cause. For, if he bee looued of vs, either because he is our kinsman, or friend, without any respect to the loue of God, that loue is not Christian but naturall, and agreeth vnto brute beasts. For this cause Christ said; If you loue them that loue you, what thank shall you haue? for euen sinners loue those that loue them. Therefore also hath he commanded the loue of our enimies: for, therin appeareth most manifestly that whereof we now speake: That our neighbour is to be loued for GOD: for an enimie cannot be loued for his owne sake, yea rather, he ought to be hated. But when he is considered in God, then he ceaseth to be an enemy, & is made a neighbour. Euen as therefore all floods do come out of the sea, and do fall againe into the sea: so our loue toward our neighbour, ought to begin in God, and to end in God: otherwise it is vitious and euill. *Luk.* 1. 32.

Theoph. Wherefore saiest thou that this true loue of our neighbour, which thou hast euen now expounded, is stablished by the loue of God?

Mat. Because it is one loue, but the difference standeth

deth in the obiects: for when God saw that himselfe, because he is inuisible, should hardly be loued of vs, that doe so much cleaue to the loue of things that be seene; he hath set our neighbour before vs as a visible obiect, in whome he engraued his owne image, that we should worship him with some part of that loue toward our neighbour, that is wholly due vnto himselfe, and bestow vpon our neighbour some of those dueties and benefites, which by good right doe altogether appertaine to his Maiestie. Forasmuch as (according to the saying of *Dauid*) our well doing reacheth not to him, and indeed he hath no neede of it. Wherefore as no man can rightly loue his neighbour, but he first loueth God, so can no man sincerely loue God, but he doth also loue his neighbour, whom he hath so earnestly commended vnto vs. Hence is that saying of *Iohn*; If any say, I loue God, and hateth his brother, he is a lier. For, he that loueth not his brother, whom he seeth, how can he loue God whome he hath not seene?

Psal. 16. 2.

1. *Iohn.* 4. 20.

Theoph. Now I vnderstand what the true loue of our neighbour is, and how it springeth from the loue of God. It is therefore to be seene, why Christ setteth it downe for the summe of the latter Table.

Mat. Because as the loue of God containeth the whole obseruation of the first Table, as hath bin saide before: so the loue of our neighbour, the whole second Table, so that he be loued of vs as our selues. Which Christ did not omit.

Theoph. Declare these things vnto me more at large.

Mat. If we loue our neighbours as our selues, we shall doe to them, all that we would haue him do vnto vs: and we will not doe those things, which we would not haue done to our selues. And therefore we will honour parents and other superiors for if we were in their place, we would be honored. We will doe no despite to our neighbour, which we would not suffer to be done to our selues. We will not by adultery defile the wife, sister, or daughter of our neighbour, because we would not haue so great an iniurie done to our

selues.

selues. We will not steale his goods, yea rather, if the matter so require, we will releeue his pouertie with our plentie: for so would we haue it done with our selues. We will not beare false witnesse against him, neither backbite him, neither will we vexe or moue him, with scornes, flouts, mocks, and taunts: for we would take it grieuously, if it were done to our selues. To conclude we will couet nothing that is his, forasmuch as if any couered our goods, we would condemne him.

By which it appeareth, that the fulfilling of the second Table is contained vnder the loue of our neighbour, and the breaking of it, vnder the hatred of him.

Theoph. But who is our neighbour, of whome there is mention in this place and otherwise in many places in the Scripture.

Mat. Vnder this name be comprehended not only friends, kinsfolks, and alliance by mariage, but also all others, of what soeuer sexe, countrie, condition, or religion they be; & that more is, our enimies also, which is plaine to gather, by the example alledged by Christ. *Luk.* 10.33.

VVhat is our neighbour.

But that letteth not a distinction of persons, of whom we ought to help some before others, according to the band wherewith we be bound to them, and by name their faith. For *Paule* saith, Do good vnto all, but especially to the houshould of faith. In which words he teacheth, that charitie or loue rightly ordered, beginneth with the faithfull, & afterward is deriued vnto others. For, if our loue (which we taught before) ought to bee referred vnto God, verily the nearer any commeth to God, so much the more high degree of it doth he deserue: then, the rest we ought to reserue to our kinred and allies, as euery one shall be ioyned vnto vs by the nearer band. *Gal.* 6.10.

The other part of this Chapter: For what end good workes are to be done, and what is the vse of them.

Theoph. We haue made an end of the former part of

of this chapter, wherein thou hast declared, what workes be worthie the name of good works: let vs therefore come to the other part, which we appointed to the discourse of their end and vse.

The faithful cannot be iustified by workes.

First therefore, I demand, whether the faithful may be iustified by good workes, forasmuch as by regeneration they be made fit to doe them?

Mat. Two things let, that it cannot be so.

Theoph. What are they?

Mat. Because iustification, and therefore saluation, goeth before good workes. For, the way which the holy Ghost vseth to make vs able for them, is this, namely that by faith it ioyneth vs with Christ. Whereof Christ *Iohn.15.4.* himselfe is witnesse, when he saith; As the branch can beare no fruite of it selfe, that is, except it abide in the vine, euen so you, except you abide in me: I am the vine, you are the branches. he that abideth in me, and he in whome I abide, bringeth forth much fruit. For, without me you can do nothing.

Imputation is to haue it accompted ours.

Therefore by faith being vnited or made one with Christ, we are iustified and saued, by the imputation of his most perfect holinesse & righteousnesse, the effects or fruits whereof, be the good works that we do. Therfore, good workes go not before our iustification and saluation, but they follow after, as it was well saide by one of the Ancients; But that which followeth after, cānot be the cause of that which goeth before. By this argument Paule proueth that we are not iustified by workes. For he saith: You are saued by grace, through *Ephes.2 8.* faith, and that not of your selues, it is the gift of God; not of workes, least any man should boast himselfe. For, we are his workmanship, created in Christ Iesu vnto good workes, which God hath ordained that we should walke in them. In which wordes he sheweth, that good workes cannot be said to be the cause of our saluation, because they be done by God himselfe in vs through Christ, after that we be saued by faith in him.

Theoph. Let vs come to the other thing, which thou saidest did let, that we are not iustified nor saued by

our

our good works.

Yet it is more plaine then the former, namely, because to the end a man may be iustified by works, it is necessarily required, that he haue fulfilled the whole Law, and that he be not found so much as sprinkled or wet with any euē the very least spot of sin before God. For, euen as one little drop of Inke, staineth a whole goblet of cleare water: so onely one sinne is sufficient to ouerthrow all righteousnesse of workes. For this cause Iames saith; Whosoeuer keepeth the whole Law, & offendeth in one point, is guilty of all. But it is certaine, that the faithfull in this life, cannot at any time come to the highest degree of that perfection, no not to the middle of it. Therefore the defect or want of righteousnesse, doth by many degrees exceede all the ablenesse vnto it which any may attaine vnto, by the derectiō of the holy Ghost. Therfore by workes they ought to look for the curse onely which the Scripture pronounceth against those that haue not perfectly fulfilled the law.

Iam. 2. 20

Whether the faithfull can keepe the lavv.

Theoph. How knowest thou, that the faithfull after regeneration cannot fulfill the law?

Mat. Paul doth most plainely witnesse it in his owne person, speaking of the condition of a man regenerated, in these wordes; We know that the law is spirituall, but I am carnall, sold vnder sinne: for to will is present with me, but I find no meanes to performe that which is good. For this cause Dauid saith; Enter not into iudgement with thy seruant: for no man liuing shal be iustified in thy sight.

Rom. 7. 14. 18.

Psa. 143. 2

Theoph. But Luke speaking of Zacharie and Elizabeth, saith; They were both iust in the sight of GOD, walking in all the commandements and ordinances of the Lord without reproofe.

Mat. The same thing is also said of Noah by Moses; Noah was a iust and an vpright man in his time. Howbeit, the Scripture saith not, that they were without sinne: but that they diligently applyed themselues vnto righteousnesse, and laboured to walke in the commandements of the Lord. In which sence the faithfull in

Gen. 6. 9.

many places are called iust or righteous, aswell to note that peale by the which they seeke to come to the perfection of righteousnesse, as also that wee may vnderstand, that their obedience notwithstanding it be imperfect, is as acceptable to God through Christ, as if it were perfect.

Theoph. But how knowest thou, that this is the meaning of the Scripture, and that they, who it saith were iust, were not without sinne, seeing the words do sound so much?

Mat. It is not hard to gather it out of the things which presently after be obserued of the Scripture it selfe: namely, that Zacharie beleeued not the wordes of the Angell, and that Noah was drunken. Moreouer, these things be plainly expressed in it: If wee say,
1. Ioh. 1. 10 that we haue not sinned, we make God a lier, and his
Mat. 12. 36 word is not in vs. And indeed, if we doe but a little more attentiuely consider of it, what is he that in this life can euer

Loue God with all his heart?

Put his whole trust in him alone?

Perfectly rule his owne affections?

So keepe his tongue vnder, that it send out no idle wordes, whereof at the last day, Christ saith, an account must be giuen.

So keepe his eyes in order, that they lust not, and his minde that it thinke no vaine thing?

If at any time he serue God, to doe it with that affection, namely so perfect, pure, and whole, as it is required of him?

Finally, which letteth not many occasions of doing well, or of doing something better then he dooth it, to escape him?

1. Ioh. 3. 20. If our owne heart condemne vs in these, and in many other the greatest things, God (saith Iohn) is grea-
Psal. 19. 13 ter then our hart, that is, knoweth innumerable sinnes, which we our selues know not. Of this is that saying of Dauid: Who vnderstãdeth his faults? cleanse me from secret faults.

Theoph.

Theoph. I haue in thy speach obserued foure kindes of sinnes, whereof men are guiltie before God:

The committing of euill.

The leauing the good vndone.

Hidden sinnes.

The imperfection of the good deeds, which in small number are done of vs.

Which things, if they haue place in the faithfull, I do indeed confesse, that they be farre off from being iustified by their workes.

Mat. There is no doubt, but they be in the very best, which also the scripture cofirmeth, when it saith; Man drinketh iniquitie as water: as if it said, that iniquitie was as familiar and common a thing with him, as to drinke. We be all of vs as an vncleane thing, & all our righteousnesse is as filthie clouts. The children of mē are vanitie, the chiefe men are liers, to lay them vpon a balance, they are altogether lighter then vanitie. *Iob.15.16.* *Isay.64.6.* *Psal.62.9.*

Theoph. Do these things agree to the faithful, as well as to the vnfaithfull?

Mat. Yea verily: for they of whom these things were written, were faithful & beleeuers; neuerthelesse, they did reckon themselues also in that number, as Esay by name: for he saith; We all are as vncleane things: & again; all our righteousnesses as filthy clouts. But if our iustice & righteousnesse be such, how I pray thee must it be thought of our vnrighteousnesse and sinnes?

Theoph. Seeing the matter is so, it seemeth altogether to follow, that there is very little difference concerning good workes, betweene the beleeuers, and the vnbeleeuers. What difference cōcerning good vvorks, is betvveene the faithfull and the vnfaithfull.

Mat. It followeth not, for sinne only dwelleth in the faithfull, but it raigneth not: Howbeit, in the vnfaithfull and vnbeleeuers, it both dwelleth and raigneth. Therefore euery beleeuer may vse that saying of *Paule*: I doe not the good that I would. The vnbeleeuers cleane contrariwise, We doe not so much euill as wee would: Which howsoeuer they speake not, they haue it in their minde. As it is to be sene in drūkards, theeues: *Rom.7.16*

fornicators, ambitious & couetous persons? whose lust cā neuer be satisfied. Moreouer, the wicked wax euery day worse and worse: contrariwise, the faithfull make proceedings in goodnesse, by the which (notwithstanding they be but smal) it is apparant that sinne is ouercome of them.

Theoph. But how cōmeth it to passe, that a beleeuer being regenerated and lightened with the holy Ghost, cannot perfectly obey God?

Mat. Because our regeneration is onely begun in vs, but in this life is neuer perfected. For by that meanes the Lord will keepe vs in humilitie, & also together with it giue place to his owne infinite mercie. Therefore, so long as we liue here, as well our faith, as our repentance, be very farre off from perfection. For there is still behind in vs some part of our corruption, which the Scripture calleth flesh, and the old man: resisteth or standeth against the part that is regenerate, which is called the spirite, and the new man. And all these things *Paule* notably comprehendeth in these words. The flesh lusteth against the spirit, and the spirite against the flesh, and these be contrary the one to the other, so as you doe not the things that you wolde.

Gal.5.17.

The battell of the flesh and spirit.

Theoph. Wherein standeth this striuing of the flesh & the spirit?

Mat. 1 The flesh is puffe vp with ignorance & loue of the world: but the spirit is endued with the knowledge, loue, and feare of God.

2 The flesh striueth to follow it owne pleasures and wicked affections, for it is giuen vnto all sinnes: but the spirit giueth it selfe to this one thing, that it may obey God, and set forth his glorie.

3 The flesh is full of distrust and impatience: but the spirit humbleth it selfe vnder the mighty hand of God, resteth in his mercy, & fashioneth it selfe vnto his will.

Finally, the flesh holdeth vs in these earthly things: but the spirit lifteth vs vp into heauen.

Moreouer, this contrarietie breedeth in vs a continuall warfare: for the flesh alwaies stirreth vs vp, and

setteth

setteth vpō vs, with so many intisements & crafts, that except we take diligent heade, we be easily deceiued & ouercome of it. For this cause Christ warneth vs, that we should watch, Watch & pray, least ye enter into tentation (that is, least you be ouercome of tentation) the spirit indeed is ready, but the flesh is weake. Mat. 26. 41.

Theoph. Doth the spirit at length goe alwaies awaie with the victorie?

Mat. It doth indeed, but not without greater labor: for the flesh many waies woundeth vs: for it causeth vs many times to fall into most hainous sinnes. Moreouer, although we doe often ouercome, it ceaseth not to renew the battell. For the diuell the enemie of our saluation, ioyneth himselfe vnto it, who vseth that domesticall or houshold enemie, that he may the more easily enter into our hearte, and at length ouercome vs. For this cause Paul most feruently desired to bee deliuered from it: for he saith, O wretched man that I am, who shall deliuer me from this body of death. He calleth it death, because he thought that continuall battel more grieuous than death it selfe. Rom. 7. 24.

Theoph. Now I will returne to the order of our discourse. For I see, that the faithfull cannot fulfil the law of God. And this also I grant, that the faithful cannot be altogether iustified by their workes. But may not this be done in part, so as Christ supply that which wanteth?

Mat. This indeed cannot be: for Iames saith, Whosoeuer keepeth the whole law, and yet faileth in one point, is guiltie of al. Therefore Paul intreating of the way whereby we attaine iustification and saluation, excludeth works, not in part, but wholly. As for example: In the Epistle to the Romaines, after long disputation of this matter, at length he addeth; We conclude therfore, that a man is iustified by faith, without the works of the law: and in the Chapter following, To him that worketh, the wages is not counted by fauour, but by debt: but to him that worketh not, but beleeueth in him that iustifieth the vngodly, his faith is counted for righteousnesse. The same also he writeth in another Iam. 2. 10. Rom. 3. 28. Rom. 4. 4.

Ephes. 2.8. place, You are saued by grace, through faith, & that not of your selues, it is the gift of God, not of works, lest any should boast himselfe. In which words he doth sufficiently declare, that good works be of no account before God, to iustifie and saue vs: but that all is to be ascribed to the onely mercy and grace of God by faith in Christ. Moreouer, grace should not be truelie grace in respect of God, if it be not wholly and altogether freefor workes and it cannot stand together in the matter of saluation.

Why we be iustified before god, no otherwise then by faith.

Theoph. Why so?

Mat. Because the one destroyeth the other, as the Rom. 11.6. Apostle testifieth to the Romanes in these words, If we be saued by grace, it is no more of works: or els were worke no more worke. Where he sheweth that there is no place for the grace of God, vntill we haue throwne away all trust and confidence in our own works: which thing the same Apostle testifieth of himself did. For, Phil. 3.6. notwithstanding concerning the righteousnes which is by the law he were without reproofe, hee esteemed all his good workes as dung, that he might bee found not hauing his owne righteousnesse, which is of the law, but that which is through the faith of Christ.

In another place also, hee warneth vs of the same Gal. 5.4. thing, ye are made voide of Christ, as many of you as be iustified by the law, and are fallen from grace. Now hee speaketh to those that would ioyne the righteousnes of the law, with the righteousnes of faith.

Theoph. But some do obiect, that the Apostle, when soeuer he saith, wee are not iustified by the workes of the law, speaketh of the ceremoniall law, that was then abolished by the comming of Christ, but not of the morall law.

Mat. That is a vaine shift, which also is most easie to confute, by the order of the Apostles speech. & first of all in the Epistle to the Romains, before he draweth out this conclusion, that is in the third Chapter, By the workes of the law, shall no flesh be iustified in the sight of God.

In

In the first Chapter indeed he proueth, that all the Heathen were full of all vnrighteousnes, fornication, wickedness, couetousnesse, & other innumerable sins. But in the second he sheweth that the Iewes notwithstanding they made a faire shew of outward holinesse, yet were infected & stained with the same sins they cōdemned in others. Whereupon it is plaine that in that place, there is onely mention of moral workes, & not of the ceremonial. Likewise also in the Epistle to the Galathians, where he doth especially intreat of the ceremonies, he alleadgeth both the sentences of Moyses, namely the curse to those that fulfil not the whole law, and life to those that keepe it. And in the former indeed he teacheth, that so many as trust to the works of the Law to be iustified by them, he vnder the curse, because they cannot wholly and fully keepe it. But in the other, he declareth that there is so much difference betweene the law and faith, that if any man bee iustified by faith, hee cannot in any sort obtaine it by the Law. But it is certain, that aswel the curse threatned to the transgressors of the Law, as the promise of eternal life made to such as fulfil it, are not to be restrained to the ceremonies alone, but also are to bee referred to the morall Law, and that too by more right, for as much as God (as Hosea saith) preferreth mercy before sacrifice. Moreouer, after the Apostle in the second chapter of the Epistle to the Ephesians, hath affirmed, that we are saued by grace through faith, and that not of our selues, he addeth, but of the gift of God, not of works, least any man should boast himselfe. Which words doe most euidently shew, that the Apostle speaketh not of the ceremoniall works, but of morall, which giue men far more large matter of boasting then the ceremoniall doe. Finally, when he writeth to Titus, that wee are saued not by the works of righteousnes which wee haue done, but by the mercy of God, who seeth not that the Apostle dooth especially entreate of morall works, to whom the title of righteousnes agreeth far better, then to the ceremoniall? Which things being so

Hos. 6. 6.

Titus. 3. 5.

so, there is no doubt but that the Apostle whereof he speaketh of the workes of the Lawe, to proue that wee are neyther saued nor iustified by them, doth no lesse meane the morall than the ceremoniall, yea rather that he doth that our both stay the cause of saluation and righteousnes.

Theoph. But why bee they so often called of him the workes of the Law?

Math. To teach that if the workes commanded of God, and euen contained in his owne law, be vnpurpose to iustifie vs, that the workes commanded and deuised by men are much lesse able and fit to doe it.

Why God gaue a Law that we can not keepe.

Theoph. Now doe I agree vnto thee. For perceiue that we are neyther iustified nor saued by workes, neither in the whole, nor in part, as hath beene diligently proued by thee. And verily (vnlesse I bee deceiued) there is great iniurie done to the glorie of God, while men goe about to darken the force and power of his grace and mercy, mingling the same with the filthines of our workes. But seeing this matter is so, why did God giue the morall law?

Of the vse of the Law. *Gal.* 3. 21. 12.

Mat. The Apostle witnesseth, that it was not to the end we should be iustified or saued by it. For he saith, If there had beene a Law giuen that could haue giuen life, surely righteousnesse should haue bin by the Law. But the scripture hath concluded all vnder sinne, that the promise by the faith of Iesus Christ, should be giuen to them that beleeue. Notwithstanding it is not vnprofitable to the faithfull, nay rather they do reape a double commoditie by it, wherein bee comprehended the ends for the which God gaue it vnto vs. I saide to the faithfull, because it hath this onely worke toward the vnbeleeuers, that their condemnation may be the more heauie: for as much as comming to the knowledge of Gods wil by it, they do willingly run into the contrary.

The vse of the Law, in respect of the vnfaithfull.

Theoph. Let vs consider of that double commoditie which thou saidest the beleeuers reape by it: and declare the first.

Mat. It is noted by the Apostle in the Epistle to the

Gala-

Galathians. For after that he hath shewed that we can- Gala.3.19.
not attaine saluation by the Law, he addeth wherefore
then serueth the Law to. It was added because of the
transgressions, that is, that by the help of it, we might
acknowledge our sinnes, as the same Apostle in ano-
ther place expoundeth it in these wordes, By the Law Rom.3.20.
commeth the knowledge of sin. For if we do examine
our works by that perfection which the Law requireth
of vs, then it shall appeare most euidentlie, how manie
wayes wee bee guilty before God, and therefore what
fearefull condemnation we haue deserued.

Theoph. But what profit haue we by that?

Mat. Much. For, as a sicke man, except hee throughly
feele his sicknesse, and perceiue present danger, will
not go to the Phisition euen so the feeling of our sins,
and the danger of eternall death, which we see hang-
ing ouer our heades, driueth vs to seeke for that true
Phisition of our soules Christ Iesus, from whome by
faith wee may receiue the remedie offered vs in the
Gospell, which otherwise wee would haue neglected. Gala.3.24.
Therefore Paul saieth: The Law was our schoolema-
ster to bring vs vnto Christ. And in another place: Rom.10.4.
Christ is the end of the Lawe for righteousnesse vnto
euerie one that beleeueth. And this is the first com-
modity which we haue by the Law.

Theoph. Shew briefly the other.

Mat. After that we be regenerated and therefore
made fit to doe good weekes, then the Lawe teacheth
vs, whatsoeuer is to be performed of vs, that wee may
obey God. For, although wee cannot come to the per-
fection whereunto it leadeth vs, yet we must set it be-
fore our eyes, as a marke whereat we are to leuell con-
tinually, that daylie more and more we may striue to hit
it. Hereunto appertaineth that exhortation of Christ,
Bee yee perfect, as your father which is in heauen is Mat.5.48.
perfect. The Law therefore is as it were a glasse wher-
in we may behold the spots of our soule, and so indeed
bee compelled by faith to wash them away in Christes
blood. Moreouer, it is a Lanterne vnto our feet, which
guideth

guideth vs that we go not out of the right way, that is the path of righteousnes.

Theop. Seeing good workes be not the cause of saluation, it seemeth to follow that they bee altogether vnprofitable, and therefore that we need not to be greatly careful of them.

Mat. It followeth not. For, God hath deliuered vs out of the hands of our spirituall enemies, namely the Deuill and sinne (saith Zacharie) that we should serue him with holinesse and righteousnesse in his sight all the daies of our life. Luk. 1.74.

Paule also confirmeth the same thing in the Epistle to the Ephesians. For, after that he hath affirmed, that wee are saued by grace through faith, & that not of our selues, it was the gift of God, not of workes, presently hee addeth: For wee are his workmanship, created in Christ Iesus vnto good workes which God hath prepared that we should walke in them. Eph. 2.8.9. 10.

And againe in another place, The grace of God that bringeth saluation vnto all men hath appeared, teaching vs, that denying vngodlinesse and worldly lusts, we should liue soberly, and iustly, & Godly in this present world. Tit. 2.11.

Thus see how diligently good workes are commended in the Scripture, as those that bee acceptable vnto God through Christ, by whom his holinesse all their filthines and vncleannes is couered.

Theop. But what vse is there of them?

Mat. The vse is three-fold, and those indeede most profitable. The first, which is also the chiefe, respecteth the glorie of God, that ought to be dearer vnto vs then our owne saluation. But by them it is especially aduanced, as it appeareth by the wordes of Christ, Let your light so shine before men, that they may see your good workes, and glorifie your father which is in heauen. Mat. 5.16. For this cause Paule warning the Philippians to be full of the fruits of righteousnes which are by Christ Iesus, addeth, to the glorie and praise of God. Phil. 1.11.

A threefold vse of good workes.

The second respecteth our neighbour. For, by the vprightnesse and integritie of our life, he is prouoked to the same earnest desire & exercise of godlinesse

nesse. I passe over the good turnes which hee hath by) our charitie and good workes. The third vse standeth in this, that by them our conscience is quieted. For, they be testimonies and witnesses of our faith, & therefore of our saluation.

Theoph. But how can it be, that good workes shall be witnesses of our faith?

Mat. The cause hath alreadie bene shewed of vs before: namely, for that the holy Ghost doth neuer worke faith in our hearts without repentance, from whence good workes do flow, which therefore bee visible & sceene testimonies of our inuisible or vnseene faith: euen as the goodnes of the tree is iudged by the good fruit, and the inward health or soundnes of a mans bodie, by the outward disposition of all the parts.

Theoph. Therefore, vnlesse I bee deceiued, this shewes, that faith cannot be without good workes.

Mat. I say so. Euen as fire cannot be without heat, and the Sunne without light. And verily faith of it owne nature bringeth forth good workes. For how can it be, that our hearts should be reformed by faith, so as wee doe embrace the loue wherewith God loueth vs in Christ, but that they be also stricken with loue toward him againe, by meanes wherof they both earnestly desire to obey him, and doe labour to auoide rebellion against his maiestie. I do adde moreouer, that faith can no more stand together with an euill conscience, then water with fire. For it cannot bee, that so long as sinne raigneth in vs, and wee willingly offend God, that wee should bee assured of his loue, so as wee may put our whole trust in him, and repose our hope in his fauour & goodnesse, notwithstanding that infinite merite of Christes death to be knowne and perceiued of vs. Faith cannot be without our good workes.

Theoph. As farre as I see, faith bringeth forth good workes, by the which it is afterwarde preserued in our hearts.

Mat. Yea verilie: euen as fire causeth ashes wherwith it is afterward cherished, fed and maintained. But by these things it is plaine, that it is so farre off that faith Faith the mother of good works of which it is after pre-serued.

which

(which notwithstanding some say) should destroy good workes, that rather by it they are built vp & fortified.

Theoph. Seeing then faith cannot bee without good works, it followeth, that all they which boast of it, and doe no good workes, be liers, and deceiue themselues.

Matth. It followeth: and that is the disputation of Iames the Apostle against the Libertines, whome hee speaketh vnto in these wordes; Shewe mee thy faith without thy workes, and I will shewe thee my faith by my workes: whereby hee sheweth, that no man can be certaine of his faith, which is inuisible, but he hath visible testimonies of it, namelie good works. Whereupon it is that the same Apostle in the end of that Chapter concludeth thus, As the bodie without the spirite is dead, euen so that faith, that is without good works is dead, that is, it is not true but a shadow, and a vaine emptie likenes of it.

Iam.2.18

verse.26

Theoph. Therefore we are neyther iustified nor saued without good workes, although neyther of them, nor by them.

Mat. I grant it. For, although the kingdome of heauen be not the wages of seruants, but the inheritance of children: yet no man is reckned among the children of God, that is not lead by the spirite of God, (as Paul speaketh) and therefore doth the workes of the spirit, such as be these; Loue, ioy, peace, long suffering, gentlenesse, goodnesse, faith, meekenesse, temperance, & such like. Therefore the same Apostle in another place giueth warning; Be not deceaued, neither fornicators, nor idolaters, nor adulterers, nor wantons, nor theeues nor couetous, nor drunkards, nor railers, nor extortioners shall inherite the kingdome of God. The same thing also doth Christ himselfe confirme, when hee sayeth; not euerie one that saith to mee, Lord Lord, shall enter into the kingdome of heauen, but hee that doth my fathers will that is in heauen.

Rom 8.14.

Gal.5.22. 23.

1.Cor.6.9.

Mat.7.21.

Mat.5.20.

And againe in another place; Isay vnto you, except your righteousnesse exceed the righteousnesse of the Scribes and Pharisies, you shall not enter into the kingdome

name of heauen.

Theoph. Now do I consent vnto thee, & do acknowledge, that good workes be not vnprofitable, although we be neither iustified nor saued by them: Yea rather that they be of speciall vse, and therefore that the faithfull with all their hearts should giue themselues to them, for as much as they serue.

1 To the glorie of God.

2 The edification of our neighbour.

3 And to the cõfirmation of our faith & saluation.

Mat. Adde hereunto, that God to whom they be acceptable through Christ, rewardeth them with sundrie blessings both spirituall & temporall, according to the promises almost without number contained in his word. Moreouer hicheris to be referred, the word of Reward, which is vsed in many places in the Scripture, as when Iohn exhorteth the faithfull to perseuerance, he saith; Looke vnto your selues, that we loose not the things we haue wrought, but that you may haue a full reward. Christ also speaking of those which suffer persecution for righteousnesse sake, saith; Great is your reward in heauen. In another place also. Whosoeuer shall giue a cup of cold water only, to one of these litle ones in the name of a disciple, shall not loose his reward. 2. *Iohn.* 8. *Mat.* 5. 12. *Mat.* 10. 42.

The confutation of merite.

Theoph. Seeing therefore God promiseth rewarde to our workes, it seemeth they deserue somwhat.

Mat. It followeth not: For, that reward proceedeth of his meere and vndeserued fauour, without any desert of ours.

Theoph. Doest thou take from the faithfull all meriting with God?

Mat. Not I, but the word of God, wherein his owne mercie is established, and merit is ouerthrowne euen to the very ground. For these two cannot stande together. Furthermore, if any a lide more diligently examine the nature of Merit or Desert, he shal neuer finde that it hath any place before God.

Theoph. Why so?

Mat. Because that we may deserue any thing, this is

1 First

1 Firſt required, that we be nothing in his debt, of whom we deſire to deſerue.

2 Secondly, that we bring him ſuch things as bee our owne.

3 And laſt of all, that that which we bring or beſtow be equall, or as much worth as the thing that we ſeeke to deſerue. If but any one of theſe conditions faile, it can be no merit or deſert. How much leſſe therefore if they be all wanting together? But they bee wanting in all our good workes.

Theoph. Declare that vnto me one after another particularly.

The examination of the merit of workes.

Mat. Firſt, whatſoeuer good workes may be performed of vs, are due vnto God by a double right, namely of our creation and adoption. Hereupon is that ſaying of Chriſt warning his Diſciples; When yee haue done all the things that are commanded you, ſay, We be vnprofitable ſeruants: for wee haue done nothing but that which was our dutie to doe. Luk. 17. 10.

Moreouer, it is certaine, that whatſoeuer good thing can bee done of vs, is from God, which worketh in vs both the will and the deed. Phil. 2. 13.

Therefore it was notably ſaid of one of the ancient fathers; God rewardeth his owne good workes in vs, and not ours. Paule alſo ſaith; What haſte thou, that thou haſte not receiued? and if thou haue receiued it, why doſt thou boaſt, as though thou hadſt not receiued it? Therefore among men indeed there may bee merit or deſert. For the husbandman after hee hath digged all day in the vineyard, ſhall receiue his reward by deſert. But with God, wee can deſerue nothing, but that he ſhould puniſh vs for our offences. 1. Cor. 4. 7.

The obiection of the defenders of merit.

Theoph. The defenders of the opinion of merits, doe obiect, that good works be not meritorious of themſelues, but in reſpect of the promiſe of God himſelfe, wherein he hath promiſed thoſe thinges, which otherwiſe were not due.

The anſwer to it.

Mat. They are not by this pretence acquit of ſacrilledge or robbing God. For, they attribute that to them.

themselues, which appertaineth to God alone. For, when God made that promise vnto vs, hee did it of his meere grace & fauour, & therefore merit or desert is shut out. But I will make the whole matter plaine by a familiar example. If any king should promise his bond slaue an hundred thousand crownes, vpon condition that he diligently do a businesse committed to him, the bondslaue hauing done the commandement, may require the gold, yet not because he hath deserued it. But we that haue not fulfilled the condition enioyned vs, how much lesse haue we deserued the reward promised to our works?

Theoph. What letteth that we fulfill it not, when we obey the Lord from the heart?

Of the imperfection of our workes.

Mat. The cause hath bin declared alreadie before: namely for that there can be no good thing done of vs that is not vncleane and defiled. For as the most pure water, if it run through an vncleane conduit, is corrupted with the filthe of it: so the good workes that God worketh in vs, be soiled and stained with the filthinesse of our flesh. Therefore euen as the promise of reward is altogether free, and without respect of any desert, so is the fulfilling of that promise.

Theoph. Why therefore doth God promise rewarde to our works, which he may by right require of vs?

Mat. That, that promise may be as a spurre vnto vs, by the which we might be driuen forward, to the desire and doing of them: and that indeed not without cause: for we are by our nature verie slacke vnto them.

Theoph. There is one thing behind, which I will demand of thee: namely concerning that which was saide of thee before, that the obedience which is vndertake vpon hope of reward, is not acceptable vnto God.

Mat. This also is indeed true, if that affection raigne in vs as it doth in the vnfaithfull. Howbeit it shall not hurt, so as the loue and feare of God go before, if wee be allured and drawne on to his seruice, by the hope and looking for of the reward. And on the other side, be kept and held from disobeying him, by the feare of the

the punishment, that is of eternall death.

Theoph. But ought not the loue of God to be sufficient to bring forth that obedience in the hearts of the faithfull, without borrowing any other spur to ellewhere?

Mat. If our regeneration were perfect, as is the regeneration of them, which liue blessedly in heauen, we should know God perfectly, whereby we should be stirred vp to obey him perfectly. But because there is alwaies behind in vs (nothing not regenerated, which of it owne nature is in bondage, ful of ignorance, without loue of God, it is necessarie, that we should be stirred vp to that obedience by the hope of reward: & on the other side, by feare of punishments be held backe, and kept in obedience. Hereupon it is, that God both rewardeth our good works in this life, according to his promises, and also correcteth our slacknesse and insolencie by diuerse afflictions which he sendeth dayly, wherby it appeareth, that he is true, as well in his promises as in the execution of his threatnings. But seeing thou hast nothing more to propound, I would aduise, that we put off the rest of the disputation till another time, for I see that it is now almost noone.

Theoph. I haue heard thy discourse of good workes, as also the exposition of the morall Law, with so great delight, that the time of thy speech hath seemed to me very short.

Mat. Indeed it is a most pleasant thing to intreat of Good workes, so as it be done holily and by the rule of Gods word. Howbeit, that shall be litle, except the practise be ioyned, which verily getteth praise with men, pleasure to the conscience, & profit with God. Therfore true and sound vertue, is greatly commended, before vain prating, or the vnprofitable idle knowledge of it.

The vse of the doctrine of Good workes.

Theoph. I do remember an excellent similitude, which I haue oftentimes heard of thee, and it is this. As a precious garment shut vp in a chest is altogether vnprofitable, but if it be put on, it is honour, delight, and profit vnto vs: so it is with good works, for, the knowledge and vaine discoursing of them is of no vse, except

cept they be brought to practise.

Mat. It is most true. Therefore I pray God and our heauenly father, that as he hath imprinted his law in our mindes, so he will engraue it together with his loue and feare in our hearts, by the power of his holy spirit, that being alwaies cloathed with righteousnes and humilitie all our life

1 And so he may be glorified of vs.

2 Our neighbour edified

3 Our faith & saluation may be confirmed through Iesus Christ our Lord.

Theoph. So be it.

CHAP. II.

Of Prayer: which hath the chiefe place among good workes, to testifie and confirme our faith.

Theophilus.

Our helpe is in the name of the Lorde, which hath made both heauen & earth.

Mat. So be it.

Theoph. Concerning the doctrine of good works. I am sufficiently satisfied (most dearly beloued brethren) for I haue learned, that they onely be worthie the name of Good works, which be commanded of God in his law: also, that they be not the causes of our iustification and saluation: neuertheless, that they be profitable, both to the glory of God, and to the edification of our neighbours, & very much to the assurance of our saluation and faith.

Now I demand of thee, which hath the first place among Good workes?

Which is the chiefe good vvork.

Mat. True praier, namely that which is powred from the heart vnto God, with this confidence, that we shall be heard.

A short description of true praier.

Theoph. Why giuest thou it the chiefe place among Good workes?

Mat. Because by the helpe of it we obtaine this, that

that we be able to performe the other good workes. Moreouer, it yeeldeth vs the greatest testimonie of our saluation.

The excellencie of prayer.

Theoph. Whereupon is it, that it yeeldeth a fuller testimonie of our faith, then the other good workes?

Mat. Hereupon, because prayer with certaine hope of being heard, cannot bee made, but wee are there withall perswaded of the loue and goodwill of God toward vs. For as *Paule* saith; How shall they call vpon him, in whom they haue not beleeued? For this cause, the same Apostle affirmeth out of the prophesie of Ioel; Whosoeuer shall call vppon the name of the Lord, shall be saued.

Rom. 10. 13 14.

Theoph. But from whence haue we that assurance, seeing we be guiltie vnto our selues of our owne vnworthinesse, by the which we deserue, that both we our selues & our prayers, should be driuen backe from the seate of his Maiestie?

Mat. By the intercession or mediation of Iesus Christ, who (as it was shewed by vs in the Chapter of faith) doth alwaies offer vp to God the Father the merit of his death, for full satisfactiō of all our sins. Whereupon it commeth to passe, that he is made [illegible] vnto vs, and such a one as will be entreated of vs, so as we shall receiue whatsoeuer we aske of him. And that doth the Scripture teach in these words; We haue an aduocate with the Father, Iesus Christ.

1. Iohn. 2. 1.

Theoph. It followeth therefore, that the office of the mediatour, is by a most strait band ioyned with the office of the redeemer.

Mat. It is so: and therefore Iohn after these words we haue an aduocate with the father Iesus Christ, the righteous, presently addeth, and he is the propitiation for our sinnes. Hereupon it is, that *Paule* ioyneth both the offices together, when he saith; There is one mediatour of God and men, the man Christ Iesus, which gaue himselfe a ransome for all men.

1. Iohn. 2. 2.

1. Tim. 2. 6.

Theoph. Seeing therefore, one is our redeemer, euen Christ Iesus, it seemeth to follow, that he alone can

also

also fulfill the office of the mediatour for vs with the Father?

Mar. It followeth, and that indeed necessarily, and for this cause, in the places which we haue heard, & red it written; One aduocate, one mediatour for the word *one*, is expressly added, to the end we might know, that besides him alone, there can be no other.

The confutation of the error, about prayer to Saints.

Theoph. Therefore they deale foolishly, and without any good ground, whosoeuer seeke other patrons and mediatours besides Christ?

Mar. Verily foolishly. For they forsake, the Creatour, to go to the creature: the Lord, to go to the seruant: the most dearely beloued Sonne of the Father, which is in the highest authority and fauour with him, to pacifie his wrath, to go to those, which lacke all the things that be required to wash away sinnes, and therfore be vnable to make our prayers acceptable and of force. Moreouer, they do esteeme Christ, as it were not sufficient enough for the office of the mediator, and therefore denie him to be our true Sauiour. For if he be fit and sufficient for so great an office, why doe they take to themselues other mediatours beside him? If they say they doubt not, but that hee is both most powerfull and most fit for this thing, but doe doubt somwhat of his will; they do therein very much bewray themselues to be vnbeleeuers, which refuse to giue credit vnto him, after that he hath giuen vs so notable a pledge of his exceeding loue: namely, whē he vouchsafed, both to take vpon him our humane nature, and to suffer the death of the Crosse for our redemption. Adde hereunto, that most louingly he calleth vs vnto himselfe by his worde, when he saith; Come vnto me all that labour and be laden, and I will cause you to haue ease, and yee shall finde rest vnto your soules. *Mat.11. 28.30.*

Finally, whither soeuer they turne themselues, they shall neuer escape, but be found iniurious against Christ, for as much as they take frō him the office of the mediator purchased by his owne bloud, to giue it to blessed creatures that be in heauen.

Theoph. They obiect, that the office of Christ is not translated by them to the dead Saints, seeing they end all the prayers they make to God with these wordes, Through Iesus Christ our Lord. Whereby they say is declared, that the chiefe honour is giuen to Christ himselfe.

The confutation of it

Mar. It is a craft of Sathan, by the which he would haue the wickednesse of praying to Saints to be hidden, and so the manifest wrong that they offer vnto Christ, which put ouer his office vnto Saints, while they pray God, that by their merites and intercession, he will grant the things that they desire, and at length adde, through Iesus Christ our Lord. Wherein they imitate & follow him, who after he hath giuen his Prince a blow, would humbly do him reuerence.

Theoph. Is it therefore vnlawfull for the faithfull being aliue, mutually among themselues, the one to commend the saluation of the other vnto God by prayer, seeing it cannot be, but some thing is taken away from the intercession of Christ?

The confutation of the obiection.

Mar. Not so: for many causes may be alledged, for the which, the one is not onely vnprofitable, but also forbidden, and therefore to be auoided: but the other, not onely to be lawfull, but also profitable and necessarie.

Theoph. Declare those causes.

Mar. I will marke some chiefe.

Because loue, that is so much commended vnto vs, is both cherished and increased by praying one for another. But this can haue no place in the dead, of whom Eccles. 9. 6. Salomon speaking saith, Both their loue, & their hatred and their enuie is now perished, & they haue no more portion for euer, in all that is done vnder the sunne.

2. Because praying one for another, we thinke not to be heard for his sake that praieth for vs, which they do, that pray to the Saints departed, & by that meane giue vnto them the office of Christ.

Theoph. But it may be, that the same thing may befall them, which desire to be holpen with the pray-

ers

ers of the Godly that be aliue: for why may not some thinke, that they shall be heard for their holinesse and good workes sake?

Math. I grant, it is not impossible, that some should after that manner abuse the praiers of the godly: but there is the least danger in this behalfe, if it be compared with the other. For, it cannot be in any but the ignorant and vnskilfull, for whose ignorance wee ought not to refuse that so holy an ordinance of God. But the intercession of departed Saints, doth bring with it most manifest danger: for, no man can pray vnto them, but he thinketh for their sakes to obtaine the things which hee desireth of God. The proofe whereof are all the formes of praiers written by such as worshipped them.

Theoph. Goe forward, alledge the third cause.

Mat. The faithfull that bee aliue, may one of them know the necessities of another, & pray vnto God for them: which the faithfull departed cannot. I am not ignorant what they be wont to obiect, that the Saints dead, do in God, as it were in a glasse, see all the things that be done in this world: but that is altogether to diuine or guesse, without any testimony of scripture. 3

Theoph. Declare the fourth cause.

Mat. That is the chiefe: namely, because the praiers of the godly being aliue, one for another, are grounded vpon the testimonie of the word of God, also vpon examples and promises, by the which it is confirmed, that they shall not be in vaine: but the praiers of the dead, are neither grounded vppon any testimonie of Gods word, neyther vpon promises nor examples. 4

Theo. Sayest thou so?

Mat. I say it, and therefore it is done of faith, for the word of God is the only foundation of it. Wherefore Paule affirmeth, that whatsoeuer is not of faith is sinne. And this reason is sufficient to ouerthrow the intercession of the departed saints. For who can beare this, that man should lift vp himselfe aboue God? Rom. 14. 23.

Theoph. I doe now confesse that all praiers which are made to dead Saints, for this end that they should bee

our intercessors and mediatours to God, are to bee driuen out and hissed at: and that Christ alone, whose office this is, is sufficient?

Why Christ onely sufficeth the faithfull, to do the office of the mediator with the Father.

Mat. Yea truely, it is extreame madnesse for anie to seeke to himselfe another mediator. For as much as he can doe it most perfectly, because hee lacketh none of the thinges that suffice to pacifie God, and to cause him to be mercifull vnto vs. Moreouer hee loueth vs most dearely, and therefore is touched with pitty vpon our infirmities. He knoweth our praiers, presently whē they be conceiued. Hee commaundeth that we should come vnto him, as often as wee will craue any thing at the hands of God.

Finally, he telleth vs for a suertie, that wee shall obtaine all the thinges which wee shall aske in his name, when hee saith; Verily, verily, I say vnto you, whatsoeuer you shall aske of the Father he will giue it you. Hitherto haue you asked nothing in my name: aske and you shall receiue. And in another place he saith: whatsoeuer you shall aske in my name, I will doe it.

Iohn.16.23

Iohn.14.13

Theoph. What meane these words, to aske any thing in the name of Christ?

Mat. It is to pray God to heare our praiers, not indeed hauing respect to our vnworthinesse, but to the merit that is continually offered to him of Christ Iesus for vs. Therfore to aske any thing of God in the name of Christ, is answerable to his intercession with the Father for vs, and that more is, an approbation or allowance of it, and the way to be partaker of it.

Theoph. But ought the promise of Christ, wherein he assureth vs, that we shall receiue whatsoeuer wee aske in his name, to be extended to al things that shal come into our mindes, without putting any exception?

Mat. Not so: For our desires for the most part bee euill: which if they were fulfilled, would be to our destruction rather then to our profit. Therefore Christ vnderstandeth onely those thinges which concerne the glory of God and our commoditie and saluation: all which thinges indeede he hath in few wordes comprehended

hended in that forme of praier, which hee hath giuen vs, namely, Our father which art in heauen, &c.

The. Must we therefore vse no other forme of praier?

Mat. If thou respect the matter or substance, we may vse no other: but it is in our libertie to enlarge it, whereof the holy scripture yeeldeth vs many examples, in those formes of praier which it setteth before vs, namely the Psalmes, which all verilie be referred to this forme appointed by Christ.

The exposition of the Lords praier.

Theoph. Let vs examine the forme of praier, that Christ hath deliuered: how many parts be there of it?

Mat. In the beginning it containeth a preface, and afterward six petitions. The first three whereof doe immediatly respect the glory of God. But the latter three containe those thinges that appertaine to our selues, both for the help of this life, and for euerlasting saluation. And they bee therefore placed after those that concerne the glorie of God, to the end we might vnderstand, that the latter three be not rightly conceiued and made, vnlesse they be referred to the glory of God, as it were vnto their proper end: and that therefore they shall not bee heard, according to the saying of the Apostle; You aske & receiue not, because you aske amis, that you might consume it vpon your lustes. The summe and parts of the Lordes praier.

Iames. 4.3

The Preface of the Lords praier.

Our Father which art in heauen.

Theoph. Let vs consider of the Preface of the Lords prayer.

Mat. It is contained in these wordes: Our Father which art in heauen.

Theoph. Who is that Father, vnto whome Christ biddeth vs to flie?

Mat. It is the first person of the holy Trinity, namely, the Father of our Lord Iesus Christ.

Theoph. Is therefore one onely person of the Trinitie to be praied vnto?

Mat. Wee muſt knowe, that in true praier wee are onely the inſtruments of God, who alone in that as in other good workes, worketh the things that concerne our ſaluation. But that is to bee vnderſtood of all the perſons according to the diſtinct propriety of euery of them. For the holy ghoſt prayeth in vs, as appeareth
Rom. 8. 27. by the ſaying of the Apoſtle; The ſpirit maketh requeſt for the Saints according to the will of God. The Sonne offereth our praier to the Father. This praier the Father receiueth, and louingly heareth. Therefore lawfull and true praier is that which is made from the heart, the Holie Ghoſt ſtirring vs vp, which alſo is directed to the Father in the name of Ieſus Chriſt his Sonne. Indeede wee haue an example in the holie Scriptures of a certaine praier made to the Sonne, in the which this diſtinction of the perſons is not obſerued: namely in that which Steuen made while hee was ſtoned; Lord Ieſus receiue my ſpirite. Howbeit
Acts. 7. 59. this example, and if there bee any ſuch other, is not contrarie to the rule of right praying. But becauſe we haue begun the expoſition of the Lords prayer, wee are to returne to the iſſue of the ſpeech wee haue in hand: and it is this, that in this place wee bee taught, that our praiers muſt be directed to the father, which Paule teſtifieth that himſelfe did in theſe words; I bow
Epheſ. 3. 14. my knees to the father of our Lord Ieſus Chriſt. Wee may alſo pray vnto Chriſt, not onely as hee is God, but alſo as he is the Mediator, that is, as hee is one perſon conſiſting of two natures: yet ſo, as the deity be the obiect or the thing which we ſet before our eyes in praying. Likewiſe alſo we may pray to the holy ghoſt, diſtinguiſhed frō the other perſons, who with the Father and the Sonne is very God. And indeed the Godly that exerciſe thēſelues in ſuch praiers, do a thing profitable & worthy to be done, ſo as they be not diſtracted with the deepe meditation of the diſtinction of the three perſons, but alwaies haue their minds fixed & ſetled vpon the vnitie of the eſſence. This alſo is to be obſerued, that the name of God is not ſeldome in the Scripture

referred

referred to the whole Godhead. And let these thinges be spoken by the way. For, it is not my purpose at this time, to declare all things particularly that appertaine vnto this place.

Theoph. But why doth Christ command vs, that comming to his Father, wee should call him by the name of our owne Father?

Mat. Not onely that we should gather, seeing hee is the Father of Christ, that he is also our father: but especially for three causes.

1 First, that wee may call vppon him with true faith, that is, that we may beleeue that hee which is our father, will not denie vnto vs the thinges which we shall aske of him, according to that saying of Christ; what man is there of you, who if his sonne shall aske bread of him, will giue him a stone? and if he shall aske fish, will he giue him a serpent? *Mat.7.9. 10.11.*

2 Another cause is, that we might vnderstand (which hath beene alreadie said of vs) that wee ought not to draw neare vnto God, but in the name of his naturall sonne Iesus Christ. For in him alone we are adopted & made his children.

3 The third, when wee are commaunded to call him our father in common, rather then particularly & properly, my father, we bee taught that true charitie and brotherly loue towardes our neighbours is required of vs in praier: for as much as we bee all the children of the same father, and heires of one and the selfe same inheritance. Whosoeuer therefore make not their praiers to God in the name of Iesus Christ, or doe carrie priuie hatred or enmitie against their brethren, cannot pray to God with this forme of praier.

Theoph. Why hath Christ added these wordes, which art in heauen?

Mat. Not to signifie that his Maiestie is shut vp within heauen, which indeede as it were infinite, the whole world containeth not. But

1 That hee may be distinguished from our earthlie fathers, and that together wee might vnderstand how much

much better he is then they, and more able to help vs.

Mat.7.11. Therefore Christ saide to his Disciples; If you therefore which are euill, can giue good gifts to your Children, howe much more will your father that is in heauen giue good things to them that aske them of him?

2 Secondly, those wordes are added, that comming to God, we should lift vp our mindes aboue all earthly and fraile thinges, howe beautifull or goodlie soeuer.

3 Finally, that we might earnestly and indeede acknowledge the incomprehensible greatnesse, the marualous wisedome, and infinite power of him whom we pray vnto: which verilie doe farre more clearely shine in the heauens, then in the earth, to the end we might worship him with the more reuerence, and rest vppon him with greater trust and assurance.

The first Petition.

Hallowed be thy name.

Theoph. Let vs come to the three petitions that respect the glorie of God. Which is the first of them?

Mat. It is contained in these wordes; Hallowed be thy name.

The. What is the meaning of it?

The exposition of the first petitiō.

Mat. We desire of God, that the knowledge of him may bee spread abroad throughout the whole world, that his name may bee sanctified, that is, that all men may giue him his due honor.

Theoph. Wherfore makest thou mention of the knowledge of God, which Christ mentioneth not in this petition?

Mat. Because God cannot be truely hallowed & worshipped, except his knowledge go before. For we cannot worship nor praise him, of whom we bee ignorant and whose excellency and power is vnknowne to

Psal.48.10 vs. Hence is that saying of the Prophet; According to thy name (O God) so is thy praise vnto the worlds end.

Theoph. Is not this hallowing of the name of God, the same with that whereof thou spakest in the exposi-

tion

tion of the third commandement?

Mat. The very same: and therefore the exposition of that commandement, may be in stead of an exposition to this petition, and shew how the name of God is to be hallowed.

The second Petition.

Thy kingdome come.

Theoph. Let vs passe ouer to the second petition.

Mat. It is this; Thy kingdome come. Now in it we desire of God, that the knowledge of his Maiestie being giuen vnto men, he will cause all to bee gathered in the Church. For in it he raigneth by the scepter of his word, and by the power of his spirit. The exposition of the 2. petition.

Theoph. That I may the more easily come to the true meaning of this petition, I doe first demaund of thee wherefore that rule and dominion, which God exerciseth ouer his church, is called his kingdome: after I will aske thee, concerning the word, *come*.

Mat. That rule is called by the name of kingdome for the likenes it hath with earthly kingdomes.

Theoph. Wherein standeth that likenes? Of the kingdome of God.

Mat. In foure heades or principall points, namely because in the Church there be

1 One king.
2 Subiects.
3 Lawes.
4 Gouernors, who as in earthly kingdomes, haue the charge to see to the keeping of those lawes. For, in the Church there is one king, namely Iesus Christ, which of his father is appointed the Lord in it, to rule & gouerne it: which is confirmed by the words of the Angel to Marie; The Lord God will giue vnto him the seat of his father Dauid, & he shal reign ouer the house of Iacob for euer, & there shal be no end of his kingdome. Therfore the kingdome of God & the kingdom of Christ, is one & the selfe same. The faithful be the people of this kingdome, whom Christ hath redeemed with his death, & set free frō the tyranny of the deuill, Luke. 1. 32.

that

that he might deliuer them vp to his owne kingdome, to become his ſubiects. The lawes of it, are the worde of God, wherein all thinges bee commaunded and declared, that appertaine both to the humble ſeruice & obedience of that King, and to the concord of the Citizens or ſubiects. The Officers which are ſpecially occupied about this kingdome, are the miniſters of the word, or paſtors, vpon whom this charge is laide, that they preach the word, and ſee to the keeping of thoſe lawes. Who alſo (as the Apoſtle ſpeaketh) haue in readines vengeance againſt all diſobedience.

2. Cor. 10. 6

Theoph. I haue heard the agreement of the kingdome of God with the kingdome of men: but I deſire to vnderſtand the difference betweene them.

Mat. 1 Firſt, all thinges in the kingdome of GOD are ſpirituall, namely the King himſelfe, his glory, power, ſubiects, lawes, reward, puniſhments of the rebels. Hereupon Chriſt ſaide vnto Pilate; My kingdome is not of this world.

Ioh. 18. 36.

2 Secondly, Chriſt requireth no ſuch thing of his ſubiects, as earthly kinges are wont to aske: but contrariewiſe doth continually enrich them with his owne giftes and ſpirituall riches.

3 Thirdly, hee maketh them all partakers of his kingly dignitie, which earthly kings cannot doe.

4 Fourthly, he doth not onely commaund, as other kings doe, but giueth vs his owne ſpirit, which putteth power into vs, whereby we are made able to yeeld our humble & dutiful obedience vnto his commandements.

Finally, all other kingdomes be ſubiect vnto alteration and change, but this kingdome is inuincible and ſhall indure vntill the laſt comming of Chriſt.

Such is the kingdome of God and of Chriſt, which indeede (as hath beene ſaid) is not to be referred but to the rule, which he exerciſeth ouer his beloued children, and thoſe that be receiued into the Church.

Theoph. Who therefore hath the rule ouer the vnbeleeuers and wicked?

Marth. The Deuill: and for that cauſe, hee is called

led the Prince of this world; yet notwithstanding, the Lord hath the chiefe power, both ouer the vnbeleeuers, and ouer their Captaine, which by his iust iudgemẽt hath made them subiects to that vnbeleeuing tyrant, to the end they may be vexed and tormented of him according to their deserts, for as much as they haue refused to obey Christ, that is a most louing and mercifull king. Moreouer, that kingdome of Sathan hath immortall hatred against the kingdome of Christ; the head (I say) of that kingdome, namely Sathan and his souldiers, whome he stirreth vp to make outward warre against the kingdome of Christ, while he in the meane time assureth it within. For, both of them labour and striue with all their might, to spoile and sacke that kingdome of Christ. But they do it in vaine: for, how much the more furiously they seeke to ouerthrow it, so much the more do they helpe it forward: and at length pull vpon themselues extreame destruction. The kingdome of Sathan.

Theoph. We haue bene long enough in the exposition of the kingdome of God: let vs go forward to the other member. What meaneth that word, Let it come, or let it approch?

Bras. The office of a good king standeth in two speciall things. Howe the kingdome of God commeth.

1 First to rule his subiects, namely such as yeelde him fidelitie and obedience, to keepe in peace, defend, handle mercifully, and louingly, and redeeme them if they be taken captiues.

2 Secondly, to punish the rebels, & to destroy and throw down the enemies of his kingdom. Wherefore wee desire of God that his kingdome may come, we do as if we prayed, that he would increase the number of beleeuers, enlarge his Church euery day, more and more heape vppon it his giftes, and settle it with right order. And contrariwise, that he would cut off all the enemies of it, ouerthrow their counsels, destroy their purposes, & that the defending of the church may be euery day increased, til at length it come to the highest perfection. Howbeit that shal not be before the day of

of iudgement, at which time al his enemies being ouercome, he shall make them his footestoole. And then (as the Apostle saith) he shall deliuer vp the kingdome to God the Father, that is, he shall raigne quietly without any rebellion & resistance, & we shal liue peaceably in him, being deliuered from al feare & trouble of enemies.

1. Cor. 15. 24.

The third Petition.

Thy will be done in earth, as it is in heauen.

Theoph. Let vs come to the third petition, being the last of them that respect the glorie of God.

Mat. It is this: Thy will be done in earth as it is in heauen. Wherein indeed we do not simply desire of God, that his will may be done, the fulfilling whereof there is verily nothing that can let: but that he will so guide vs with his spirit, that we may be readie to do his will, reuealed vnto vs in his word, & that with no lesse desire then the heauenly Angels do. But concerning his secret will, we desire that if when it is done, any aduersities befall vs, namely losse of goods, hinderance, afflictions, whether they concerne the soule or the bodie, wee may beare them all patiently as sent from his hand, and so obey his will, that ours may wholly and altogether giue place vnto it.

Theoph. Indeede he were happie, that after this maner should conforme himselfe to the wil of God.

Mat. Yea surely, because he might worthily glorie in this, that God did nothing but that which he willed, seeing that he willed no other thing, but that which was acceptable and pleasing vnto God. And assuredly there be many things that call vs vnto that. For, if God our heauenly Father be wiser then we (which all men do confesse) it is not to be doubted, but he knoweth what we haue neede of better then our selues, and that therefore by good right we ought to preferre his holy and good will before our owne, which is wicked and corrupt: yea rather often like vnto children, we know not what we would haue. For many times we change our purposes, & fourthwith or a little after, we disalow that,

that, which a little before was very greatly allowed of vs. For this cause the Lord without any respect of our will or intents, as a good father, sendeth those things, which he knoweth to be necessarie for vs, both for his owne glorie, and for our profite and saluation, which indeed are to be receiued with a quiet and thankfull minde as from his hand, vnlesse we meane to be miserable for euer, which we shall neuer escape, so long as we cleaue to our owne will. Of Christian patience.

Theoph. I haue long since laboured to performe this, but as yet I haue not attained it: but especially I finde by experience, that the vse of this doctrine is most hard when any great trouble commeth, whether it be of bodie or minde.

Mat. It is not only hard, but verily cannot be generally brought to practise, especially if respect be had of our owne flesh, which marualously pleaseth in selfe in the owne will and affections, and seeketh for nothing else but delights & pleasures. For this cause, in this place Christ teacheth vs to desire of his Father: but withall assureth, that we shall receiue it, so as wee aske it in faith: If any of you lacke wisdome, let him aske it of God, which giueth it liberally vnto all, and casteth no man in the teeth, and it shall be giuen vnto him. But let him aske in faith, not doubting. *Iam.* 1. 5.

Theoph. In that place Iames speaketh of wisdome, but we speake of patience.

Mat. There is no doubt, but by the word wisdome, he vnderstandeth patience, whereunto he had exhorted the faithfull in the former verse, in these wordes, Let patience haue the perfect worke, that you may be perfect and entire, so as nothing be wanting.

But because we cannot do it of our selues, here he sheweth by what meanes wee may haue it from God, when he saith, If any man lacke wisdome, let him aske it of God, which giueth it to all men liberally.

Theoph. But what is the cause, that he calleth patience by the name of wisdome?

Mat. To the end wee might vnderstand, that a mans

mans chiefe wisdome standeth therein, that in his aduersities & troubles he patiently submit himselfe to the will of God: but on the contrarie side, that it is the extreamest foolishnesse and madnesse, if any dare resist & set himselfe against it. For what good doth he by it? Can he change the will of God? No verily. Nay rather he maketh his owne case worse, as well with inward griefe that tormenteth him, as also because he pulleth the wrath of God vpon himselfe. For by our stubburnes he is compelled to lay more grieuous punishments vpon vs. On the other side, by our patience he is moued vnto pitie, so as he turneth our afflictions into kindnesse, & doing vs good euen as good parents are wont, when they perceiue that their children be brought into good order by their corrections.

Theoph. I see it is a thing profitable and necessarie: howbeit, I thinke that the meditation of the things which thou declaredst (when we spake of afflictions) doe make not a little for this purpose.

Nat. Thou iudgest rightly. For in that place many things were deliuered of vs, which may worke comfort, and that not common in the hearts of the faithfull. Neuertheles, I will adde vnto them two other besides, as an ouerplus.

1 First, when we be ouerladen with troubles, the euils which we suffer are not so much to be considered, as those which we haue deserued, and yet notwithstanding, do not lade vpon vs. Furthermore, we must thinke vpon the good things wherewith the Lord ladeth vs on the other side: and so indeed we shall finde, that God dealeth most mercifully euen in the middest of our troubles, if they be examined according to the greatnesse of our sinnes.

2 Secondly, that we are not to looke vpon them onely, which in outward shew be a little happier then we, and whom we see to be exempted from the troubles wherewith we are grieued: but vpon infinite and innumerable others, which are in farre greater miseries, then are those that we suffer, whose sins notwithstanding

standing are not so great as ours.

Theoph. I doe verie much reioyce that I haue heard these two things: for I will daily make vse of them, as occasion shall serue.

Mas. Thou speakest wisely, when thou addest the word, *daily*. For the Lord our maister, that we should not forget this doctrine so profitable, is wonte oftentimes to beat it into our heads, by sending of troubles, wherein we might practise it. And verily we ought to be well acquainted with it, seeing we are so often exercised in it.

Theoph. But I for my part do finde it true by daily experience, that I am very little exercised in it. Nevertheless I hope, that by the grace of God, I shall profit better in it then heretofore I haue done: especially, seeing now I know the way, how I may do it, namely to craue it of God by daily prayers, and continually to haue in minde the things which thou hast said. But now, for as much as I haue heard the meaning of this third petition, which is the last of those that concerne the glorie of God, let vs go forward to the rest. But before I come to the three following, which intreate of our own profit and saluation, I would haue thee to declare the order of these petitions, and with it how fitly they be ioyned together.

The coherence & sum of the three former petitions of the Lords praier

Mas. These former agree together most excellently, for as much as they be of the same kinde. For, after that we are made partakers of the knowledge of God, by the which we are mooued to enter into his kingdom, that is, into his Church, it is meete and conuenient, that this should be desired of vs, that wee may bee informed and taught the obedience of his will, whereunto the ministerie of the Church calleth vs daily.

Finally, in these three petitions, we desire of God, to giue men such knowledge of his Maiestie, as they may willingly submit themselues to his kingdome and rule, and from their hearts obey his pleasure, and so be glorified of them, and in them.

The fourth Petition.

Giue vs this day our dayly bread.

Theoph. We are to come to the three last petitions of the Lordes prayer, wherein we laide those things were contained, which concerne both our soule and body.

The summe of the last three petitions.

Mat. True: For the first of them comprehendeth the things that be necessarie, to the passing through or finishing of this life: but the other two, those that appertaine to our saluation.

Theoph. Recite therefore the first.

Mat. Giue vs this day our daily bread.

Theoph. What is the meaning of it?

Mat. To the end we may serue God according to our calling, in this petition we desire of him, to giue vs our daily bread, that is, that euery day he would minister vnto vs those things that be necessary for this life: for al those be cõpreheded vnder the name of bread, as of a thing most necessarie. Howbeit, this is to be noted, that (while we aske of God our daily breade) we do also desire all such things as be requisite & necessary, that we may eate it quietly.

The expositiõ of the fourth petition.

Therefore this petition generally containeth whatsoeuer may be desired to liue quietly in this world. Neuertheleſſe, we ought to depend and hang vpon the pleasure of our heauenly Father. For he will giue vs such things, as he shall know to be profitable, as well for his owne glorie, as for our saluation. And hereupon it may be gathered, why he would haue breade onely asked by vs, namely that we might know, that bread ought to suffice vs, if the Lord shall see it good, to giue vs no other thing to nourish vs.

Theoph. There doe fiue principall points come into my mind, cõcerning this thy expositiõ of daily bread, whereof I will aske thee.

1 The first whereof is this, why we pray to haue dayly breade giuen vs, seeing we are commanded to prouide vs by our honest labour, such things as be necessarie for this life?

Mat.

Mat. Because our labour shall be to no purpose, except the blessing of God be adde vnto it; euen as the Psalmist expressly teacheth.

Theoph. Wherefore are we cõmanded to craue that bread, which we call ours?

Mat. The word our was added for two causes. The first, that we might vnderstand, that that bread is promised of God, and therefore is by good right called ours, and so might certainly know, that it cannot be denied vnto vs. The other, to the end we might remember, that that bread is to be prouided by lawful meanes and waies, and such as be allowed of God, but not by theft or deceit; For otherwise we eate not our owne bread, but another mans, receiued not from God, but from the deuill. 2

Theoph. The third point followeth: why are these words added, This day, and daily? 3

Mat. That we might altogether, and wholly depend vpon the prouidence of God, so as we should not bee carefull for things to come, as if we did distrust, but be content with those that be necessarie for our present neede, with this hope, that the Lord will prouide for the morrow.

Theoph. I come to the fourth point: How well agreeth it, that they which haue plentie of thinges, and whose barnes and storehouses be full, should aske their daily bread? 4

Mat. Because we must holde it for a certaintie and truth, that bread of it selfe cannot nourish, except the blessing of God be added. For sometime rich men are seene worne and pined away with leaneneſſe. For this cause Moses saith; Man liueth not by bread only, but by euery word that cõmeth out of the mouth of God. In which wordes, the Prophet doth also signifie this, that the power of God doth not so cleaue vnto bread, that hee cannot nourish vs without it; as oft as shall please him. Whereof he gaue the Israelites a singular proofe, whom he fed in the wilderneſſe by the space of fortie yeares without bread.

Theoph. The last point is behind: Why doth Christ commande vs to pray for breade in common, in these words; Giue vs our bread, rather then priuately, after this maner; Giue me my breade?

Mat. To the end we might know, that we are to pray for it not for our selues alone, but also for our neighbours, of whose profite and commodity Christian charitie requireth, that we should be no lesse carefull then of our owne. Moreouer, by this manner of praying, we are more and more assured, that we shal obtain the bread which we pray for. For as much as the whole Church doth not onely craue it with vs, but also for vs euen as we also doe craue the same both with it, & for it. For we are all the sonnes of one & the same Father, euen as we are taught in the beginning of this praier, while we say in common Our father. For the same cause also, the two petitions following be deliuered in the same forme of words: Namely; Forgiue vs our tresp asses, and lead vs not into tentation. Howbeit they containe all the things that appertaine to the heauenly life, euen as this containeth those which be necessarie for this present life.

Theoph. Wherefore are the things that concerne our saluation, contained in two petitions?

Mat. Because our saluation standeth vppon two parts. The first, that we be reconciled vnto God; and this we desire in the fift petition, which intreateth of the forgiuenesse of our sinnes. The other, that being reconciled vnto him by the forgiuenesse of sinnes, wee be kept in his loue and obedience, so as we obey him, being mindfull of that infinite benefite which he hath bestowed vpon vs.

The fift petition.

Forgiue vs our trespasses, as we forgiue them that trespasse against vs.

Theoph. The two last petitions do remaine to be considered of vs. Let vs therefore first come to the fift. What is the meaning of it?

Mat.

Mat. Because we be all miserable sinners, by reason whereof the Lord is iustly angrie with vs, yea rather is so long angry, as our sinnes shall before him bee laide vnto our charge, in this petitiō wee pray, that for his infinite mercies sake he wil forgiue the all, to the end that for the time to come he may fauour vs, beeing at one with vs, namely by the forgiuenes of our sinnes.

Theoph. But why doe we craue of God to forgiue vs our sinnes, for the which Christ hath most fully satisfied seeing there is no place for forgiuenes, where satisfaction is made?

Mat. If the satisfaction were of our selues, this were indeed true: but seeing it is by Christ, which is freelie giuen vs of his father, forgiuenes agreeth necessarilie with it. And verily it is as if a man condemned in some summe of money were to be cast into prison, vntill he had paid the whole summe, and yet were not able to do it. Whō if the prince meant to pleasure without any hinderance of the law, & should freely giue him that wherein he was to haue bin fined, should hee not haue done as much, as if he had forgiuen the offence? Hee should indeede. But this similitude is most fit: For as much as in this petition our sinnes be called debts, to the end we might vnderstand, that by them wee are no les debters vnto God, thē if a man were in great debt vnto another, & yet had not whereof to pay any thing at all: with this similitude agreeth also that, that is writtē of Paul, putting out the hādwriting that was against vs, which was contrary vnto vs, he euen tooke it awaie, and fastned it vpon the Crosse. In which words he teacheth, that Christ hath most fullie satisfied for our sins. Col. 2. 14.

Theoph. The more diligently I consider the mysterie of our redemption, so much the more commeth to my remembrance, the infinite maruellous wisedome of God, which by a way altogether wonderfull, hath knit or ioyned together his perfect iustice with his perfect mercy, and that as well to his owne glory, as to our saluation and benefite.

Mat. True indeed. But if thou do with a little more

diligence marke that way, thou shalt find three things which the reason of man could neuer haue deuised, & which out of Christ are found no where els, for the auoiding of the punishment due for our sinnes: & they be these: That we should our selues pay our debts vnto God: or els seeke another, which is both able to pay them, and also doth acquite vs of them: or that God himselfe should forgiue vs whatsoeuer we be indebted vnto him.

Theoph. I would haue these thinges declared by thee a little more largely.

Mel. First therefore I will shewe, that these three cannot any where be found sauing in Christ. And verilie whatsoeuer mē can imagine, they shall neuer find in themselues wherewith to satisfie God. Who also (as the Apostle saith) hath shut all vnder sinne, that he might haue mercy vpon all. Rom. 11. 32

Neither shall they finde any creature in heauen or in earth sufficient to doe this office. But if they fly vnto God his mercie, to obtaine forgiuenes of their sins, his perfect iustice wil be a lette, which requireth to be fully satisfied.

Theoph. Let vs now see, howe God hath ioyned these three thinges together in Christ, to reconcile his exceeding great mercy, with his most perfect righteousnesse, vnto our saluation.

Mel. Being made one with Christ by faith, and therfore also partakers of his goods, we our selues pay all our debts vnto God, and that of the riches of Christ, which are truely made ours. And by this meanes the perfect iustice of God is fully satisfied, which indeede requireth this, that he which oweth the debt should pay it. Neuertheles another hath paid it for vs, namelie Christ, who alone hath drunke vp the cup of God his wrath, and (as the Apostle saith) hath borne our sinnes in his body vpon the tree. And therein most manifestly appeareth the great mercie of God, that gaue his most dearely beloued sonne for vs his enemies vnto a most shamefull death. 1. Pet. 2. 24

Finally

Finally because he that hath satisfied the heauenly Father for vs, is his dearely beloued Sonne, and euerlasting God with the Father, freely giuen vnto vs; the continuall forgiuenesse of sinnes (as hath bin saide) is ioyned with his satisfaction, and that doth especially make stedfast and sure his immeasurable mercy.

Theoph. Verily a notable discourse, and verie full of comfort. Let vs now returne to the exposition of our petition: Why is this clause added in the end: as we forgiue them that trespasse against vs?

Met. That is according to the promise made vs of the forgiuenesse of our sins, vpon this condition, that we forgiue them that hurt vs. And Christ would haue it expresly mentioned, because he knew how hardly we forgiue others their trespasses. Therefore in this clause he calleth vs to remember, that we shall not obtaine forgiuenesse of our sinnes at the hands of God, except we also forgiue our neighbors their offences: Hereupon is that threatning of God by the Prophet against the Israelites; When you shall stretch out your hands, I will hide mine eyes from you, although you make many praiers I will not heare you, for your hands are full of blood. *Isay.1.15.*

Theoph. Therefore this manner of speech doth not appoint an equalitie, as if God forgaue vs so much, as we shall forgiue?

Met. No not so. For, our forgiuenes euen as wee our selues be imperfect, is alwaies imperfect, and sauoureth of the vncleannes of our flesh: whereupon it cometh to passe, that euen in them that are most regenerated, notwithstanding they doe vnfainedly forgiue as God requireth, and desire no reuenge, yea rather be readie to do good vnto such as haue hurt thē, and do dayly pray for them: yet there remaineth some bitternesse, so as we doe not embrace them with that affection of heart, which we would haue embraced thē with, if we had alwaies beene well pleased with them, which if God should do, we were in verie ill case.

Therefore this is the meaning of this petition; O

Lorde according to thy promise forgiue vs our sinnes fully and perfectly, as the most perfect God. For as much as we as most imperfect men according to thy commandement haue bin fauorable vnto them that haue hurt vs.

Theoph. In what place are this commandement and promise?

Mat. They bee presently added by Christ after this praier in these words, if you forgiue men their offences, your heauenly father will also forgiue you. But if you shall not forgiue men their offences, neither will your Father forgiue you your offences. *Mat. 6. 14.*

Theoph. I graunt it is verie right, that we should doe those things to our neighbours, which we desire to be done to our selues. And so that God doth most worthily denie the forgiuenes, that will not forgiue their neighbours.

Math. True: especially seeing our sinnes against God, wherof we craue pardon, are farre more grieuous, and farre more in number, than are they which our neighbours can euer commit against vs. And this doth Christ plainly teach in an excellent parable, when he saith: The kingdome of heauen is like vnto a king, which would demaund an account of his seruants. And when he began to reckon, there was one brought vnto him which ought ten thousande Talents. And when he was not able to pay it, his Lord commanded him to be sold, and his wife and children, and all he had, and the debt to be paid. The seruant therefore fell downe and besought him, saying, Maister, appease thine anger towards me, and I will pay thee all. Then that seruants master had compassion vpon him and loosed him, and forgaue him the debt: but whē the seruant was departed, hee found one of his fellowes that ought him an hundreth pence, and he laid hands vpon him, & took him by the throat, saying, payme that thou owest. The his fellow fell downe at his feete, and besought him saying, appease thine anger towards me, and I will pay thee al: yet he would not, but went & cast him into pri- *Mat. 18. 23.*

son,

sort, till he should pay the debt. And when his other fellowes saw what was done, they were verie sorie, and came & declared vnto their master all that was done. Then his master called him, and said vnto him: O euil seruant, I forgaue thee all that debt, because thou praiedst me: oughtest not thou also to haue had pitie vpon thy fellow, euen as I had pitie on thee? So his master was wroth, and deliuered him vnto the iaylers, till he should pay all that was due vnto him. So likewise (saith Christ) shall mine heauenly Father doe vnto you, except yee forgiue from your hearts each one to their brother their trespasses.

The sixt petition.

And lead vs not into temptation, but deliuer vs from euill.

Theop. The last petition is behinde.

Mar. Hauing obtained forgiuenes of sinnes, we desire of the Lord to be present with vs, that we fall not againe into them, when we say, lead vs not into temptation but deliuer vs from euill. For, this we pray, that he will not giue vs ouer vnto the power of the diuell, to be ouercome of him in temptation as we haue deserued but contrariewise, that he would strengthen vs against the assaults & deadly subtleties of so great an enemie, that so daylie more and more we may applie our selues to amendment of life, and obey him. The exposition of the last petition

Theop. When therefore God leadeth men into temptation, doth he not stirre them vp to euill?

Marsh. Not so. For that is altogether vnworthie of his Maiestie, and is contrarie to his diuine nature.

For this cause Iames saith; Let no man when hee is tempted, say he is tempted of God. For God cannot be tempted with euils, neither doth he tempt any man. But euerie one is tempted, while he is drawne aside & snared of his owne concupiscence. Iam. 1. 13.

Therefore as God defendeth the faithfull with his mercie, neither suffereth them to be deceiued or mastered of the Diuell, to be ouercome of sin: so on the contrarie

contrarie side, such as he meaneth to punish, hee deliuereth ouer to the Diuell as to a tormentor, to bee ouercome & vanquished of him in temptatiō. In which sense the Apostle saith, that they which glorifie not God, are giuen vp to the lustes of their owne haites. Which neuertheless he doth without any allowance of sinne, as hath bin said in his place.

Rom. 1. 24.

Theoph. So far as I see, God punisheth sins with sins.

Masth. Yea verily: but by a way diuerse from that whereof I spake when we entreated of afflictions. In which place wee said, that God sometimes stirreth vp one, which committeth that sinne against vs, which we our selues had committed against another: an example whereof we haue in Dauid. He had defiled the wife of Vriah: the Lord raised vp his sonne Absolon, to defile his fathers Concubines. But of all the temptations sent of God, that is the most grieuous, when God deliuereth men vp to the Diuell, to bee ouercome of him in temptation. For then he giueth them ouer into a reprobate sense, that when they haue heaped sins vpon sinnes, they may at length runne headlong into eternall destruction, except the Lord (which sometimes he doth) by his mightie hand stay the course of that downefall.

Theoph. What meaneth the conclusion added to this praier, For thine is the kingdome, the power and glory, for euer and euer. Amen?

Mat. It containeth the cause for the which we craue all the former thinges, namely for that they concerne his kingdome, power, and glorie. For, by the first three his kingdome is made manifest, and by the last three his power is exercised; whereupon followeth the increase of his glorie. Therefore this conclusion is added, that we may with more boldnes come vnto God, and craue of him the thinges we haue spoken of, who onely is able to giue them vnto vs: & that with greater assurance wee might beleeue that we shall obtaine them; For as much as while hee bestoweth them vpon vs, hee declareth himselfe to bee a most mightie

The exposition of the conclusion.

king,

king, whereupon followeth his owne glorie.

Ioseph. I cannot sufficiently maruaile at this abridgment or breuiarie of praier, as also the two former, namely of faith and the lawe, seeing that in so fewe words, and in so exact order, they containe such hard things, and so excellent doctrine.

Mast. Thou doest indeed not without cause maruaile at them. For in them shineth the wonderfull wisedome of God, and they doe verie well agree together among themselues, in that order wherein wee haue propounded the. For faith teacheth vs all things that are to be beleeued vnto our saluation: and I set it in the first place, as it were the foundation of the rest. But the law, concerning all things that bee required to the yeelding of obedience vnto God, followeth in most excellent order, as the fruit and witnes of faith. Finally, in the last place commeth praier, because of our selues we can neyther beleeue, or doe any thing that is pleasing vnto God, by the which we be caught, by what meanes we may obtaine both at his hands. And in these is contained the summe of all Christian doctrine. Faith. The Lawe Praier.

The. Before I goe to any other thing, I will aske thee two questions concerning the doctrine of praier.

1 First, praier seemeth to be vnprofitable, seeing we can by it obtaine nothing at the hands of God, besides that which hee hath alreadie determined in his vnchangeable prouidence to giue vs: neither doeth he cease to giue it, although we pray not.

2 Secondly it seemeth superfluous, that we should pray vnto God to shew him what thinges we haue need of, for as much as hee knoweth them better than our selues. Nowe it is thy part to answere to the former, which concerneth the prouidence of God.

Matth. They be much deceiued which for this cause abstaine from praier. For the prouidence of GOD taketh not away second causes, such as prayer is, yea rather it doth stablish and strengthen them: for God vseth them as instrumentes, for the performance of that which he had appointed before. But I remember Whether the prouidence of God should keepe vs frō Praier.

ber a ſtorie, which if I be not deceiued, will bring light vnto this queſtion. A certaine Nobleman well furniſhed with horſes, and Armour went to warre. Nowe it fel out that he tooke his iourney by the houſe of a verie faithfull Paſtor of the Church knowne to him long before. This man gaue not ouer to warne him, to bee diligent in praier, by the which hee might moone the Lord to fauour his enterpriſes. Hee ſtraighe waie reaſoneth concerning the prouidence of God; as if hee ſhould haue ſaid, that God had alreadie determined of all thinges that ſhould come to paſſe: and therfore that his decree could not bee changed by his praiers. That good Miniſter anſwered; I would therefore adviſe thee to ſend away thy horſes and thine armour as things vnprofitable, for as much as the iſſue of warre dependeth vpon the prouidence of God, ſo as no other thing can come to paſſe, beſides that which hee determined. The Souldier anſwered, that ſuch as went to warre could not without rashnes lay aſide their armour, becauſe they were inſtruments, by the which God is wont to giue the victorie to ſuch as it ſeemed good vnto him. The ſame alſo might I ſay of praier (ſaith the Miniſter) by the which the Lorde vſeth to giue vs the thinges that be neceſſarie, as well for the vſe of this life, as for euerlaſting ſaluation, and therefore that it was no leſſe rashneſſe, to neglect it vnder the pretence of Gods prouidence, eſpecially ſeeing it is in ſo many places commended of God with innumerable promiſes made vnto thoſe that did often exerciſe themſelues in it: and the ſonne of God himſelfe had giuen vs an example thereof, who alſo doth command that we ſhould pray without ceaſing. By the which anſwere that Nobleman was not a little edified.

Theo. I may confeſſe the ſame of my ſelfe. Furthermore I doe acknowledge, that hitherto I did neuer know the anſwer of this queſtion ſo clearely, as I haue vnderſtood it by this comparison of armour, which indeede I thinke moſt fit to bring light vnto this doubt. And verily in the meane time it doth not a little agree

vnto

vnto prayer. For prayer is vnto vs in steade of spirituall weapons, by the which we may fight against and ouercome our spirituall enemies, the deuill, the flesh, and sinne. Hither vnto is referred the saying of Paule; I beseech you brethren for our Lord Iesus Christes sake, & the loue of the spirite, that ye would striue with me by your prayers to God for me. Moreouer, this reason ought to take place in all the affaires of men, the euent and issue whereof, notwithstanding it depende and hang vpon Gods prouidence, yet are not humane meanes to be neglected, which the Lord ministreth vnto vs to doe them by: otherwise God is tempted and despised. Let vs come to the other question: what needes it to craue of God by prayer things necessary, seeing that he knoweth them farre better than we our selues? *Rom.* 15.30

Mat. Notwithstanding he would that we should obtaine them by daily praiers,

That it is necessarie to pray to God although he know better then our selues what is expedient for vs.

1 First, that we may be kept in some feare and reuerence by this outward adoration and worshippe, by the which also he meaneth to exercise vs continually in thankfulnesse, that we may so much the more acknowledge him to be the fountaine of all good things.

2 Secondly, he doth the more declare his loue towards vs, when he doth so farre abase himselfe that he vouchsafeth to heare our cõplaints one after another peculiarly, that he may prouide for them, so much as he shall know to be conuenient. And by this means he enflameth vs to the loue of himselfe, and causeth vs to put all our hope and confidence in him.

3 Thirdly, by that familiar commoning or talking with him, he meaneth to make vs wel acquainted with his excellent maiestie, that we may bee bold to flie to him the more freely in all our necessities, as vnto our most mercifull father.

4 Last of all, he doth this, that we may more and more confesse, that whatsoeuer good thing we haue, commeth from him alone, that wee should giue him thankes, and vse it to his owne glorie. For if he gaue

vs good things vnasked, we should eafily beleeue either that they were from our ſelues, or elſe that they came to vs by chance.

Theoph. While thou ſheweſt me the cauſe, why the Lord would haue vs to obtaine by prayer the things that he hath determined to giue vs, thou haſt by the ſame labour declared the excellencie and worthineſſe of it. For I perceiue that by it, almoſt the whole firſt table of the Law is fulfilled.

Mat. Thou iudgeſt right. For by it, God is acknowledged with the mind, worſhipped with the bodie, and ſanctified and hallowed with the mouth.

Therefore alſo he requireth prayer of vs as his eſpeciall worſhip: and among all the good things that he beſtoweth vpon vs, it is the greateſt, foraſmuch as by it we may haue acceſſe to his maieſtie, ſo often as we pleaſe. For, that good heauenly Father ſuffereth vs comming to him familiarly, and laying open our wants to him, euen as we might doe with ſome familiar friend of ours. Moreouer, as the lawfull vſe of prayer is very acceptable to God, and moſt profitable for our ſelues, ſo on the contrarie ſide, there is nothing more diſpleaſing vnto God, and that doth more prouoke his wrath, than the abuſe of it.

Theoph. What is that abuſe?

Mat. It may be referred to ſixe heads.

What corruption Sathan hath brought into prayer.

1 Firſt, when we make our prayers to anie others, or vnto himſelfe in anie other name, but in the name of Chriſt. And in this Idolaters do offend, that flie to Angels, or to the Saints receiued into heauen.

2 Secondly, when the power of God is tyed to ſome certaine prayers: which ſuperſtitious perſons do, that nũber their prayers, which alſo haue certaine ſet forms of praying, which they thinke vnlawfull to exceed.

3 Thirdly, when God is prayed to, onely with the mouth, the heart in the meane time being verie farre off: by the which ſinne, the Maieſtie of God is indeede ſhamefully deſpiſed. But therein they are eſpecially deceiued, that pray in a ſtrange tongue they vnder-

ſtand

ſtand not. For, it is impoſſible that our minde ſhould attend vpon the things which we vnderſtand not.

5 Fourthly, when any prayeth vnto God with a vaine opinion of his owne righteouſneſſe, ſo as he is no whit touched with the true ſence & feeling of his owne miſerie. And therein hypocrites, and luſticiaries doe offend; of which number that proud Phariſie was, who in praying, gaue thankes to God that he was not like other men.

5 Fifthly, when any impenitent perſon, or that trauelleth not to amend his life, prayeth: and this is the moſt common ſinne of prayer, and vſuall alſo with them, which otherwiſe bragge of the profeſſion of the Goſpell. Who notwithſtanding they auoided the foure former faults, yet are not free from this prophaining of the name of God, but do moſt of all fall into the contempt of it.

Theoph. How?

Mat. Doeſt thou aske? Is not this to contemne his maieſtie, when they pray to God that his name may be hallowed, which they do defile and vnhallow in their blaſphemies and great oathes?

That his kingdome may come, when they make a ſcorne of the miniſterie of the Church?

That his will may be done, which they doe euery day ſet themſelues againſt, and that more is, be in a great fume, if any thing fall out beſides their owne will?

Craue daily bread, which they get by vnlawfull meanes?

That he will forgiue them their ſinnes, as they forgiue their neighbours; in the meane time purſue them with deadly hatred, that haue done them wrong, and worke them all euils and miſchiefe?

That he will not leade them into temptation, but in the meane while purpoſely ſeeke vanities and allurements of the world, whereinto they may be led?

Theophilus. But it may be obiected, that none but meere prophane perſons, do the things that be againſt this prayer.

Mat.

Mat. I graunt. But if a man be against it in one onely point, hee doth no lesse mocke God: for that cannot spring from any where else, saue from the contempt of his most holy Maiestie, so as he do that knowing it, and willingly.

Therefore Iames saieth; Whosoeuer keepeth the whole Law, and yet faileth in one point, is guilty of all. *Iam.2.10.* For, euen as if one of the vitall parts, wherein the life is in a mans bodie, be hurt, it bringeth death vnto a man, although all the other be well: So falleth he into destruction, that applieth himselfe to som good works, and abstaineth from many sins, neuertheless in the meane time he continueth in one sinne, and flattereth himselfe in it, and repenteth not.

Theoph. But thou vnderstandest not this, of the sins which oftentimes through the infirmitie of our flesh be committed of vs?

Mat. These things be vnderstood, neither of other, nor of these sinnes, so as there be repentance and a desire to amend: for then al be forgiuen by the mercy of God in Christ.

Theoph. The sixt and last fault in prayer is behinde.

Mat. When a man prayeth without faith, that is, without assurance of being heard: and it is as it were the effect, and that which hangeth vpon the former fiue. Neuertheless, this is a most grieuous sinne, for that distrust must needes arise from this, that we beleeue that God either cannot, or will not performe the things we pray for, or else that he heareth not our prayers: which verily cannot come into the minde of any man, but he denieth either his power, or his goodnesse, or his Godhead.

For this cause Iames saith, that euery one shoulde *Iam.1.6.* pray with faith and wauer not: for he that wauereth, is like a waue of the sea, tost of the winde, and caried away; neither let that man thinke, that hee shall obtaine any thing of God. Christ also saith; Whatsoeuer *Mat.21.22* you shall aske in prayer, if you beleeue, you shall receiue it.

Theoph.

Theoph. But why doest thou call this fault the effect of the former?

Mat. Because faith cannot be with idolatrie, nor with superstition, nor with prophanesse, nor with hypocrisie, but especially, if there be an euill conscience: for euen the faithful themselues finde it true by experience in themselues, that they cannot assure themselues that God is mercifull to them to heare their prayers, if through infirmitie they fall into any sinne, til they be reconciled to him by true repẽtance. Therefore, faith is as it were the soule of true prayer: for it comprehendeth all the conditions of it. Moreouer, as by it God is glorified, so also it is alwaies heard of him. But contrariwise, as the fayned is despised, so he not onely neuer heareth it, but doth also contemne it, and most grieuously reuengeth the makers of it, as those of whom his most holy name is prophaned.

Theoph. This morning thy discourse of good works did not a little delight me, but this our disputation of prayer, hath verie greatly edified and comforted me. And by it in summe I haue learned these things.

1 How we ought to pray, namely, that our prayers be directed vnto God from the heart, but yet so, that we be touched with the right feeling of our own pouertie & miserie, and with true repentance of our sinnes.

2 Secondly, what is to be asked at the handes of God, namely the things that concerne his glorie, and our owne saluation and profit.

3 Finally, by what meanes we shall obtaine them: euen if they be asked of vs with faith in the name of our Lord Iesus Christ. But I beseech God our heauenly Father, that the prayers that shall be made of vs, may be free from all those euill conditions which thou hast reckoned vp, that he himselfe may so much the more be glorified by them, and we daily haue experience of the effect of them so as

He may comfort vs in our aduersities.
Helpe our necessities.
Succour our iniuries.

Bring helpe to our weakenesse.

And strengthen vs in his loue and feare?

And finally, confirme vs in the hope of euerlasting life, through Iesus Christ his Sonne our most beloued Lord.

Mat. So be it.

But nowe the chiefe points of Christian Religion haue bene declared by vs, and I hope by the grace of God, that they which are behinde shall be handled to morrow. In the meane time, I pray God to giue thee good night.

I hope. And I doe also pray the same for thee.

The end of the second Booke.

THE THIRD BOOKE OF Christian Religion: intreating of the outward meanes, by the which God bringeth vs to saluation.

CHAP. I.

Of the ministerie of the word, by the which the holy Ghost begetteth faith in our hearts keepeth and increaseth it.

Theophilus. God saue thee most dearely beloued & reuerend brother.

Mat. God saue thee also, most louing [illegible].

Theoph. Shall it not be troublesome vnto thee, for vs to returne to the disputation we brake off, and to assay to bring it to an end?

Mat. Nay rather (*Theophilus*) it shall be a most pleasant thing vnto me. Neuertheless, before we come to the

the matter, I pray God, that as hitherto he hath beene with vs, he will also be with vs hereafter to the end.

Theod. So be it. I will in few words repeate that former discourse, that the things which haue bin handled alreadie, may be ioyned with those that follow.

A briefe rehearsall of the former bookes.

First, hitherto hath beene handled the chiefe grounds of our saluation, namely the perfect iustice of God, and the deadly sickenesse of mans sinne.

Secondly, the most perfect remedie of it, euen Iesus Christ.

Furthermore, the applying of this remedie vnto vs by faith, by the which we recouer spirituall health; that is, we are iustified before God, in so much as we are made partakers of eternall life.

And last of all faith, which is wrought in our hearts by the holy Ghost that regenerateth vs, together with repentance, from whence good workes doe flow, which indeede be testimonies of our faith, but speciall power. Therefore this one thing remaineth, that we vnderstand by what meanes the holy Ghost doth regenerate or renew vs.

The summe of the third booke.

Mar. Peter affirmeth, that we are begotten againe, not of corruptible seede, but of incorruptible, by the word of the liuing God. And therefore we do by good right say, that by it the holy Ghost begetteth in vs both faith and repentance.

1. Pet. 1.

Theod. Which hath the word of God that force? *Mar.* When it is preached of such as haue a lawfull calling vnto it. For Paule saith, How shall they beleeue in him of whom they haue not heard? How shall they heare without preaching? but how shall they preach except they be sent? Out of which words he draweth this conclusion: Therefore faith is by hearing, and hearing by the word of God.

Rom. 10. 13

Rom. 10. 17

Theod. There be therefore diuers degrees or steps of our saluation? For it is plaine by that which hath been said, that we cannot obtaine it

But we must be reconciled vnto God.

But we cannot be reconciled to God without Christ,

Christ.

3 Christ without faith we can neuer haue. Lo here three degrees, and now thou addest the fourth.

4 That we cannot haue faith without the preaching of the word.

Mat. So it is, whosoeuer therefore despise the preaching of the word of God (which is in respect of vs the first step of our saluation) do despise & contemne their owne saluation. For the Apostle saith; After that the world in the wisedome of God knew not God by his wisedome, (that is by the frame and workmanshippe of this world, by the which God maketh manifest his exceeding power and wisedome) it pleased God by foolish preaching to saue beleeuers.

Of the word preached & receiued by faith.

1. Cor. 1. 21

Theoph. Why calleth he preaching foolish; which in the former verse he had so highly extolled?

Mat. He doth that according to the opinion of men, of who for the most part it is despised, no otherwise, the if it were foolishnesse notwithstanding he teacheth, that with God it is the greatest wisedome vnto those of whom it is receiued & entertained with due reuerence which Christ confirmeth when he saith; The kingdome of heauen is like a treasure hidden in the field, which when a man found he hid it, & for ioy he hath of it, he goeth aside & selleth all he hath, and buyeth that field.

Mat. 13. 44

Theoph. But in those parables, Christ intreateth not of the preaching of the word, but of the kingdom of heauen, which indeed he saith is like vnto sundrie things.

Mat. It is not to be doubted, but that by the name of the kingdome of heauen, he doth vnderstand the preaching of the word: and this is easily gathered euen out of the former parables wherein he speaketh of the seed: for in them by the interpretation of Christ himselfe, the preaching of the word is meant.

Theoph. Why is the preaching of the word called of Christ by the name of the kingdome of heauen?

Mat. To the ende he might shew, that it is as it were a key, by the which the gate of the kingdome of heauen is opened vnto vs. Which thing in another place

hee

he confirmeth, when hee calleth the ministerie of the word, the keyes of the kingdome of heauen.

Mat.16.19

Theoph. Now doe I desire to heare of thee what Christ meaneth by those parables of the treasure hidden in the field, and of that pretious pearle, to the purchasing whereof he counselleth vs to sell all we haue?

Mat. This is his minde, that the ministerie of the word farre excelleth all earthly riches, & that therefore it is to be preferred before all our goods, yea rather that they ought all to bee forsaken, then to suffer our selues to be depriued of it.

A most profitable admonition to such as heare the preaching of the word.

In the meane time notwithstanding, wee must diligently take heed of two extremities, whereunto Sathan laboureth all hee can to throw vs, that hee may take from vs the fruite which wee are to reape of the preaching of the worde. The one is the contempt of him which preacheth the word. The other, when wee attribute or giue vnto him more then is right.

Theoph. What discommodities haue we by the former extremitie?

Mat. That we haue no fruit of his preaching, whose person we despise. For the contempt of the doctrine doth necessarily follow the contempt of his person. For this cause Paul meaning to comend Pastors in respect of the excellency of their office, applieth vnto them this saying of Esay, How beautiful are the feet of them that preach peace, and bring tidings of good things?

Isa.52.7. Rom.10.

Theoph. What discommoditie ariseth of the other extremitie?

Mat. When too much is ascribed to the person of him which preacheth the word, it followeth, that the force of preaching is attributed vnto his person. And therfore when that is yeelded to men that is due vnto God, men spoile themselues of the fruit of the ministery. Now that is that wherein sometimes the Corinthians offended, when none saide, I am Paules, I am Apolloes, I am Cephas, & I am Christs: which mischief that the Apostle might remedie, he beateth down the persons of the Ministers in these wordes, Who then is

1.Cor.1.12.

1.Cor.3.5.

Paul, & who is Apollos, but the ministers by whom ye haue beleeued? I haue planted, Apollo hath watered, but God hath giuen the increase. Therefore, saith hee, neither is he that planteth any thing, neither hee that watereth, but God which giueth increase. For this 2. Cor. 4. 7. cause the same Apostle saith, God hath put the treasure of preaching in earthen vessels, that the excellencie of that power might be of God, and not of vs. That is to say, God for the most part sendeth ministers of abiect and base condition; that their excellency should not darken the power, which he declareth by their ministerie.

Theoph. Now do I see the inconueniences whereunto those two extremities do carrie vs, which that we may auoide, the meane must be held & kept, namely that we honour the Ministers for the preaching committed vnto them, and their preaching in respect of God, whose power is manifested by it.

Mel. Thou iudgest rightly. For we must doe as if a king should send vs some gift by the meanest of his seruants: for we would entertaine him honorably in consideration of the gift brought by him: but the gift it self we would receiue for the kings sake, from who it was sent.

Theop. Let vs goe forward I desire thee that thou wouldest shew, what is the vse of preaching, after that the holie Ghost by it hath wrought in vs faith and repentance.

What the vse of preaching is, after we haue faith and repentance.

Mel. That both may be preserued in vs, yea rather increased. For as a young child after he is borne, standeth in need of nourishment, that life may be both preserued and increased: so he that is begotten a new by the seed of the word of God, must be fed by the same, that he may get strength, & spirituall increase. Vntil, saith Ephes. 4. 16 the Apostle, we come to a perfect man, & to the measure of the age of the fulnesse of Christ, that is, till we come to perfection it selfe, whither in this life we shall neuer come so long as we liue in this world.

Theoph. Is not the reading of the word of God sufficient for these things, although there be no preaching?

Mel. No verily: euen as the vse of meates is not sufficient to the nourishment of mans body, except they be dressed

dressed and prepared. For which cause verilie, God when he would threaten an extreame punishment to his people, saith, Behold the daies come that I will send a famine into the land, not a famine of bread, nor a thirst of water, but of hearing the word of God. Amos. 8.11

By the which words he meaneth, that we cannot be spiritually fed without preaching. Yet neuertheles the often reading of the word of God, bringeth no little help to the preaching of it. For otherwise it should neuer haue bin so diligently commended of God.

Whereby it appeareth, that the holy Ghost, after it hath by the vncorrupt seede of the worde of GOD, wrought in vs faith and repentance, confirmeth & as it were nourisheth them, both by the preaching and reading of the same word, & by the vse of the Sacramēts, ordained of God for the ratifying & sealing of it.

Theoph. We will therefore speake of the Sacraments when we haue handled two questions appertaining to the preaching of the word.

1. The first is, concerning the calling of the Pastors, to whom the preaching is committed. Of the calling of the Ministers of the vvord.

2. The other is, of the word that they are to preach.

I will therefore begin with the first. For what cause saidst thou, that the Pastors ought to be lawfully called to preach that word?

Mat. The cause is most euident. For euen as in a kingdom well ordered, there is no man which ought or may exercise any publike office but by the commandement of the king: so none ought or can be accompted a true Pastor in the Church of God to preach his word, except he be by him called with a lawfull calling. For how can we beleeue, that God ratifieth that which a mortall man doth with vs, vnlesse it bee first certainly known that he hath his commission fro him?

Theoph. What is that lawfull vocation or calling?

Mat. It is two-fold. Vocation of Ministers tvvofold.

The one ordinarie.

The other extraordinarie.

Theoph. What is that extraordinary calling?

both. When any is called immediately of God: such as was the calling of the Apostles.

Theoph. What is the meaning of the word Apostles?

Mat. It is a Greeke word, which signifieth sent, and they were called by that name, to declare their office: namely because they were sent of God by Christ, to preach the Gospel throughout the whole world. Therefore Christ said vnto them, As my Father sent mee, so doe I send you. *Iohn.* 20. 21

Extraordinary calling

Theo. Why callest thou that calling extraordinarie?

Mat. Because God vseth it extraordinarilie, & that onely for a time, namely when the Churches are not yet settled and established: as in the time of Christ when the Gospel was scarse known to any mortal man.

Theoph. This therefore thou meanest, after the Churches be planted and setled, that ordinarie calling should succeed the extraordinarie, to the end it may haue place in them?

Mat. Yea verilie.

Theoph. Let vs howe therefore intreat of that ordinarie calling: and first shew thou what it is.

Ordinarie calling.

Math. It is two-fold: 1. Inward, and 2. Outward.

Theop. What is the inward calling?

Math. That holy desire which any hath in the ministerie of the Church to seeke the glorie of God, wherewithall he is mooued to prepare himselfe to the faithfull execution of that office, when he shall be called thereunto with the outward calling.

Theoph. What is that outward calling?

Mat. The lawfull choise of a visible Church met together in the name of Christ. For hee hath promised that if but two or three bee gathered together in his name, to be present in the midst of them. After this maner were the pastors of the primitiue church called to the ministery: & this is the true dore of Christs sheepfold, whereof mention is made in Iohn, in these words; *Iohn.* 10. 1. Verily, verily, I say vnto you, he that entreth not in by the dore into the fold of the sheep, but climeth vp another

other way is a theefe and a robber.

Theoph. How many things be required, that the choise of the Church may be lawfull?

Mat. Three I ask, that there be a search & trial both of the conuersatiō, & also of the learning of him that is to be chosen. And this indeed is necessarily required in a minister, as Paul expresly warneth. A Bishop must be faultlesse, as Gods stewarde: not frowardly pleasing himselfe, no angrie, not giuen to wine, no striker, not couetous of filthy gaine, but giue to hospitalitie, a louer of those that are good, temperate, just, holy, sober, holding fast that faithfull word which serueth to doctrine, that he may also be able to exhort with wholesome doctrine, and to conuince the gainesayers. 3. things required in the lawfull calling of a Minister. Tit. 1.7.

Theoph. Is the office of a bishop, the same with the office of a Pastor?

Mat. Yea altogether. For when Paule calleth them by that name, they be put in remembraunce of their duetie, as also by other names, by the which they be called euerie where in the Scriptures, as Ministers, Shepheards, Elders.

Theoph. Let vs therefore weigh the signification, & reason of these names.

Mat. First of all, the name of Bishop, which signifieth an espiall, or one that watcheth, admonisheth the that are called to the Ministerie of the Church, & to watch, & to haue their eies alwaies set vpon the flock committed to their charge, that is be not corrupted either with ill manners, or with false doctrine. Bishop.

Secondly, they are called Ministers or seruauntes of Iesus Christ, that they may vnderstand, that they serue not men but God, and therefore ought with the more diligence to apply themselues to the execution of their function. Minister.

Thirdly, they be called Pastors or Shepheardes, to put them in remembrance that the flocke of Christ is continually to be fed with the word of God, and to be looked vnto, that the diuell which is a rauening wolfe enter not into it. Shepheards

Finally,

Finally, they be called Seniors, Elders or Ancients, to declare the grauitie of manners, wherewithall it is fit they should be beautified, so as they may be free from all lightnes and vanitie, which for the most part is vsuall in yong yeares.

Theoph. Therefore these sundrie names, are not taken of any degrees or dignitie?

Mar. No, not so: For Christ heretofore commanded this to his Disciples striuing among themselues for the primacy or chiefty, that he which would be the chiefe among them, should be seruant to all. Which indeed was not spoken for their sakes alone, but is set forth as a rule to all Ministers of the Church.

Theoph. Thou hast now declared vnto me that first condition of the lawfull calling of Ministers: I pray thee goe on to the other.

Mar. Another is this, that men come not to it by any corruptions or gifts, but that they bee free, so as they that haue the power to chuse, haue only the glorie of God, and the edification of his Church, before their eies.

Thirdly, that he which is chosen haue a Church appointed vnto him for the execution of his office, whose dutie it is to looke vnto it diligently and carefully.

Theoph. If it fall out that he which is chosen, do forsake his calling, is hee to be accompted a Pastor or Minister.

Mar. No verily, vnlesse peraduenture his health enforce him vnto it. For otherwise he is as worthie the name of a Shepheard, as hee that hath laid aside all keeping and care of the flocke.

Theoph. It is lawfull for him that is called to the ministerie of the Church, to leaue off that calling to take another?

Mar. Is it not lawfull, vnlesse it be vpon some verie speciall knowne and approued occasion? For the Apostle witnesseth, that a necessitie lyeth vppon him to preach the Gospell, which is once called to the ministerie of the Church: woe vnto him (saith he) if he,

1. Cor. 9. 16.

preach

preach not the Gospell.

Theoph. Thou hast verily reckoned vp worthy conditions, which whosoeuer hath, is indeed to be accopted a Pastor or Shepheard in the flocke of Christ, namely;

1 That he feele within himselfe an inward calling.
2 Be of good conuersation.
3 Of sound doctrine.
4 Apt to teach.
5 Be lawfully chosen of the Church.
6 And finally performe his office diligently toward the flocke committed to his charge. Howbeit thou makest no mention of personall succession from the Apostles time, without which notwithstanding manie thinke that the calling is void and of none effect.

Personall succession.

Mat. I doe graunt indeed, that Apostolicall succession is required to the end any may be lawfully called to the Ministerie of the Church: which neuerthelesse is to be vnderstood of the doctrine of the Apostles, not of their persons. For euen as heretofore Matthias succeeded Iudas: that is a holy seruant of God, a traitor: so also it hath fallen oftentimes, that Iudas succeded Matthias; that is Schismatickes and Heretickes succeeded the most faithfull seruants of Christ. Moreouer there is no testimonie in all the Scripture, by the which it can be proued, that that personal successiō is required as necessarie to the calling of the Ministers. This indeed is true, if there be both, the calling thereby hath the more authoritie, as it was in that which they call the primitiue Church: for in it the personall succession was ioyned with the truth of doctrine. But when the truth of doctrine is ouerthrowne, then personall succession is nothing els but a visard, which Satan vseth to blindfold the eyes of men, to the end hee may keepe them in errour. Therefore, when it commeth so to passe, as it is now in the Church of Rome, what madnesse is it, to desire that the election and calling of Ministers, to preach the doctrine of Christ and his Apostles, should hang vppon their person and will, that hee say themselues to bee his open enemies, and whose

whose calling if it were examined by the former rule expressed in the word of God, should be found to bee voide and nothing worth.

Theoph. I desire thee in few wordes to declare vnto me those points, wherein the trueth of Christian doctrine is ouerthrowne in the Papacie.

A short rehearsall of Popish impieties.

Mar. It standeth chiefly in two heads and principall thinges.

The first is, in that the sincere & true worship of God is defiled with innumerable superstitions, yea with Idolatrie. The other in that which respecteth the benefite of Christ, which indeed is ouerthrowne, with the doctrine

1 Of free will.
2 Of iustification by workes.
3 Of the merit of workes.
4 Of the intercession of Saints.
5 Of the Popes supremacie.
6 Of the workes of supererogation.
7 Of Pardons
8 Of Purgatorie fire.

Of which wicked opinions, the Masse was at length framed of them.

Theoph. The first fiue of these haue alreadie bin declared by thee: but the sixt and chief of workes of supererogation, I scarse vnderstand what it meaneth: I would therefore haue thee shew it me briefly.

Workes of supererogation.

Mar. To supererogate in Latine signifieth so much, as in the businesse of another man to lay out a greater summe then we receiued of him, by meanes whereof he is made debter vnto vs.

But these men dreame, that men may do more good workes then God hath commanded: and those according to this similitude, they call workes of supererogation, signifying that in respect of them they accompt God to be in their debte: then which doctrine, what is there more monster-like? for who is so beleeue, that a mortall man can binde his creator vnto him, to whom notwithstanding, whatsoeuer good thing hee inioyne

anie

any time to performe, that all he is indebted & bound to do, according as hath bene shewed of vs in the chapter of Works. But what a mischiefe is it, that a great part of these workes of supererogation, is nothing else but idolatry or superstition, such as be religious pilgrimages, monastical life, & such other of that kind, wherwith God is euē offended. Wherefore seeing they haue set themselues against his wil, the Lord is not onely nothing in their debt: but contrariwise, they are so much the more holden guiltie before his iudgement seate.

Theoph. Verily till now I knew not that opinion, as neither the other concerning pardons, which I desire thee to declare vnto me.

Mat. It is no lesse absurd then that, for as much as it hangeth vpon it. Howbeit, these doctrines do leane and stay themselues, vpon two most impious and vngodly foundations. Popish pardons.

1 First because they thinke that Christ by his death hath satisfied, not for the punishment, but for the fault onely of those sinnes which are committed of vs after baptisme: and therefore that we our selues must satisfie for it, either in this life, or in purgatorie fire, til it be fully paide.

2 Or else that one drop of Christs bloud was sufficient for our redemption. And that whatsoeuer he suffered besides, which is indeed an infinite merit, is laid vp in the treasurie of the Church, together with the innumerable workes of supererogation wrought by hee-Saints and she-Saints, for the which God is indebted vnto them. Of this treasure (say they) the Pope is the disposer and steward, whereof he giueth to such as he seeth good, that is, to such as pay money. That gift they call Indulgences or pardons, because they serue to remit or lessen somwhat of the punishment, to be otherwise suffered in Purgatorie fire.

3 As often therefore as the Pope by his indulgences granteth ten, twentie, or an hundred yeares of pardon, this he meaneth, that so much is diminished of the time of that punishment, which we had deserued for

full

full satisfaction to be fulfilled for our sins, either in this life, or in the life to come. Yea they say further (such is the height of their impiety) that these pardons do profite the dead, namely such as be in the fire of Purgatory, insomuch, as that if the Pope would seriously and earnestly draw forth the treasure of pardons, he could (say they) empty it, and send the soules tormented in Purgatorie the right way into the heauens.

Theoph. Why therefore doth he it not according to the Patterne of that Pardon, the Vicar whereof he saith that he is vpon the earth?

Mat. Least that Purgatorie fire should be altogether put out, by the which the Church of Rome hath gotten so great riches as it now abounderh with.

Theoph. I do verily see, that vpō good cause it was said of thee, that the truth of doctrine is vtterly lost even now in the Church of Rome. For these two points which thou hast euen now spoken of, do almost altogether abolish and take away the Grace of God, and benefites of Christ. Let vs now go forward to the rest concerning the first part of this point, namely the lawful calling of Ministers, I require no more. Let vs speake of the other, namely of the word of God which they are to preach. How many principall parts be there of it?

Mat. Two: the Law and the Gospell.

Theoph. What vnderstandest thou by the name of the Law?

The Law.

Mat. That doctrine, by which is taught what is to be done to obey God, which indeede is contained in the ten commandements lately expounded of vs.

The Gospel

Theoph. But what is the Gospell?

Mat. The word of it selfe signifieth good tidings, but in this place it is taken for that doctrine, which containeth the promise of forgiuenesse of sinnes, & euerlasting life, made vnto vs of God in the blood of his sonne. And it is called good tidings, because it is the most excellent message of all that can be brought.

Theoph. To what end must the Law be preached?

Mat. That men by the knowledge of their sinnes

may

may be brought to Christ, and to repentance and amendment of life. For therefore God gaue it, as wee haue said in his place.

Theoph. Whereunto is the preaching of the Gospell to be referred?

Mat. That the penitent may be assured of the forgiuenesse of sinnes, and the enioying of eternall life. For this cause Christ saith, that so hee ought to haue suffered, and rise againe the third day: and that, in his name, repentance and forgiuenesse of sinnes should be preached vnto all nations. But he saith expresly, in his name, because as well repentance, as the forgiuenesse of sinnes, haue their ground & foundation in the force of his death and resurrection, without the which we can neither repent, nor obtaine forgiuenesse of sinnes, as it hath also bene saide in his place.

Luc. 24. 46

Theoph. What is the cause that Christ maketh mention of repentance before the forgiuenesse of sinnes?

Mat. Not indeed to teach that repentance goeth before forgiuenesse of sins, forasmuch as this rather gooth before that: for no man can repent, except his sins being pardoned, the holy Ghost be giuen him, by the helpe whereof he may repent: but to teach the Ministers, that the doctrine of remission of sins, is not to be applied but to the penitent, seeing that faith, by the which we are made pertakers of Christ, and his benefites, maketh it selfe apparant & to be seene by repentance, which also was shewed in the proper place.

Theoph. Seeing repentance is to bee preached with remission of sinnes, it followeth, that the morall Law is not contrarie to the Gospell of Grace.

The agreemēt & disagrement of the Law & Gospell.

Mat. Neither is it indeed contrarie, but in respect of them which seeke their saluation, either in the whole or in part by their good works: for the Apostle saith, As many of you as be iustified by the Law, are made voide of Christ, and are fallen from grace.

Gal. 5. 4.

But in respect of the faithfull, who know that their saluation dependeth vpon the onely mercy of God in Christ, there is a good agreement betweene the law & the

the Gospell. For the Law sheweth vs sinne, & the dem-
nation that we haue pulled vpon our selues by it, and so
it leadeth vs to the Gospell, by the which sinne is put
away, and we be discharged of condemnation.

Secondly, the Law sheweth what is to be done: but
the Gospell by the spirite of regeneration, ministreth
vnto vs power, both to will and to do.

Rom.6.14. *Throph.* Seeing there is so good a consent betweene
the Law and the Gospell, wherefore doth *Paule* say:
You are not vnder the Law, but vnder grace? for it see-
meth he would say thus much, that the law is aboli-
shed and taken away by the Gospell of grace.

How the law is taken away.

Mat. And indeede he vnderstandeth it of the abo-
lishing of the Law by the Gospell, but only concerning
the condemnation and curse of it, as he himselfe in an
other place expoundeth in these words: Christ hath
redeemed vs from the curse of the Law, when he was
made a curse for vs. How beit concerning the vse of it,
it is no way abolished: for Christ himselfe saith: I came
not to take away the Law, but to fulfill it. Which also
the Apostle confirmeth in the Epistle to the Romaines
for after that he had taught, that we are iustified not
by the Law, but by faith in Iesus Christ, he presently ad-
deth: Do we therefore make the Law voide through
faith? God forbid, ea rather we establish the law. And
indeed why should that most excellent benefite which
the Gospell yeeldeth vnto vs, discharge vs from wor-
shipping and seruing of God? by the which we are ra-
ther to be stirred vp to giue it vnto him more & more?

Gal.3.13.

Mat.5.17.

Throph. Is the Law therefore neuer to be separated
from the Gospell?

Mat. The one indeede is to be distinguished from
the other, that we confound not the merite of God
with our workes, which they do corruptly, that will
mingle the righteousnesse of faith, with the righteous-
nesse of the Law, that is to say, heauen with the earth
neuerthelesse, they are not to be separated, neither
yet to be preached apart.

The lavv neuer to be separated fro the Gospel.

Throph. But Christ seemeth foorth his Apostles to

preach

preach the Gospell throughout the whole world, maketh mention onely of the Gospell: for he saith, Go preach the Gospell to euery creature.

Mat. The word Gospell set by it selfe, comprehendeth also vnder it the doctrine of repentance, and therefore the law, no lesse then the doctrine of remission of sins. Which indeed is plaine by the place of Luke alleaged euen now, who expoundeth these words of Marke: his words be these, Christ ought to suffer, & in his name repentance & forgiuenesse of sinnes to be preached. It is therfore the dutie of ministers, in their sermons, by the preaching of the law, to bring men to the true knowledge and feeling of their sinnes, & so ioyne therewith the threatnings denounced against the breakers of the law, and to exhort them to true repentance & amendment of life. Then they ought to set before them the forgiuenesse of sinnes, from the doctrine of the Gospel of grace. But contrariwise, they ought to propounde wraith, and the iust iudgement of God, against the disobedient & stubburne, except they conuert & repent. And these indeed be the keyes of the Church, which Christ had promised to Peter, and in him to the other Apostles, and to all Pastors: which also after his resurrection he deliuered to his Apostles, whē he sent them to preach the Gospell throughout the whole world.

Mat.16.15

Luc.24.46.

A right maner of preaching.

The keys of the Church.

Theoph. But why did he then promise those keyes to Peter alone, which neuertheless as thou saiest, hee meant to giue to the other Apostles also?

Math. Because then he spake to Peter onely. But as a little before, Peter not only in his owne name, but also in the name of all the rest of the Apostles, which had that one faith, had confessed that Iesus was the Christ, and the sonne of the liuing God: in like manner when Christ promised the keyes to Peter, hee meant that they were also promised to the rest of the Apostles, which he doth sufficiently declare in the deliuerie of the: for he saith to all at once; Receiue the holy Ghost. Whose sins you remit, they are remitted to the: whose sinnes you retaine, they be retained. The same also did the

the other Apoſtles and all Paſtors confirme, when exercising their miniſterie they vſed thoſe keyes.

Theoph. Wherefore doth Chriſt call the miniſterie of Paſtors, by the name of keyes?

Mat. To the end we might vnderſtand, that the kingdome of heauē (as we haue declared before) is by the miniſterie of the Church ſet open to the beleeuers and penitent, and that it is ſhut againſt the vnbeleeuers and ſtubburne, namely when as by it the former haue their ſinnes forgiuen, that ſo they may come to eternall life: but to the other they be retained, that ſo they may be ſhut from it. For God doth ratifie that in heauen, which the Miniſters vpō earth pronounce out of his word, euen as it appeareth by the words of Chriſt himſelfe vnto Peter: for after promiſe of the keyes, preſently he addeth; Whatſoeuer thou ſhalt binde in earth, ſhalbe bound in heauen: and whatſoeuer thou ſhalt looſe on earth, ſhalbe looſed in heauen. And the ſelfe ſame thing he repeated after to all the Apoſtles, to ſhew that they had like authoritie of binding & looſing, giuen to them with Peter.

Mat.16.19

Theoph. Therfore to bind & looſe, is nothing elſe but to declare the remiſſion of ſinnes, or to retaine them?

Mat. Indeed nothing, as it is plaine by the interpretation of Chriſt himſelfe: for he ſaid to his Apoſtles in the place which euen now we recited; Receiue the holy Ghoſt: whoſe ſinnes yee remit, they be remitted vnto them: whoſe ſinnes you ſhall retaine they ſhall be retained. For there is no harder bond than ſinne, for aſmuch as being bounde with it, we be held, & indeed willingly, vnder the power and tyranny of the deuill & death, and it cannot be looſed by any ſtrength of man, but by the onely might of Chriſt?

What it is to bind and looſe.

Theoph. Why then doth Chriſt commit the office of binding, and looſing to the miniſters, ſeing he himſelfe alone, hath the power of binding and looſing?

The. It is, that we may vnderſtād, that the Miniſters be as it were Ambaſſadors, & proclamers of the wil of God, which *Paule* teacheth in theſe words: God was in Chriſt,

2.Cor.5.19

Christ, reconciling the world to himselfe, not imputing to them their sinnes: and hath put in vs this word of reconciliatiō. Therfore we are ambassadors in the name of Christ: as God by vs did exhort you, we entreat you in Christes stead to be reconciled to God.

Theoph. I see not therefore that the Ministers haue more power of binding and loosing granted them, then any other priuate man. For there is none that may not assure the beleeuer & penitent of the forgiuenesse of his sinnes: contrariwise which may not set the iudgement of God before the vnbeleeuer and obstinate except he repēt. And that verily shalbe confirmed in heauen, as it was pronounced by that priuate person, for that is the will of God reuealed in his word.

Mat. That is right indeed: but there is some speciall thing to be considered, in the promise of Christ made to the Ministers: namely that by his spirite he will giue more efficacie & force to their words, thē to the words of any priuate man, so as they shall by faith be receiued of the beleeuer, but shall terrifie the conscience of the vnbeleeuer, & set before his eyes the wrath and iudgement of God. For otherwise the name of the keyes of the kingdome of heauen, should falsely be giuen vnto the ministerie of the Church: seeing, that we may enter into it, it is not inough that the doctrine of forgiuenes of sins beat our eares, but especiall that it enter into our hearts, & be receiued of vs by faith & obedience. Whereunto is referred that saying of *Paule*; Neither my speech, nor my preaching stood in the entising wordes of mans wisedome, but in the demonstration or euidence of spiritual power. For this cause also Isaiah calleth the preaching of the word, the arme of the Lord, that is, the instrument, by the which he declareth his might and power, that he may bring vs to saluation.

Of the authoritie of the Ministers of the Church.

1. Cor. 2. 4.

Isay. 53.

Theoph. I do see indeed, that the force and fruite of preaching the worde of God is very great. For those three steps by the which we obtaine spirituall health, whereof thou didest entreat in the Chapter of Faith, are by it daily called to vse and practise.

Mat. Thou iudgest right. For first the law is preached, that wee may acknowledge our deadly disease, namely sinne: Secondly the Gospel is preached, wherin the sauing remedie is offered vnto vs in Christ.

Last of all, faith which is wrought in vs, and increased by the preaching of the word, applieth that medicine vnto vs, so as we obtaine saluation, euen the full forgiuenesse of all our sinnes.

Theoph. The article of remission of sins in the Creed, vnlesse I be deceiued, is therefore set after the article of the Church, to the ende we might know, that it is offered vnto vs by the ministerie of it.

Mat. It is indeed: and therefore there is no forgiuenesse of sinnes, neither saluation without the Church; as in the floud there was no safetie out of the Arke of Noah, wherein also at that time the Church of God was then shut vp, that being as it were a type of it.

Theoph. Thou hast hitherto largely enough taught, that by the ministerie of the word we doe truely obtain forgiuenesse of our sinnes. Notwithstanding there be two things behind whereof I will aske thee, before we come to the other treatise.

1 First whether God do wholy (as they say) forgiue to the repentant all their sinnes?

2 Secondly, whether he forgiue them perfectly, namely remitteth the punishment and the fault, so as they be not any more imputed vnto vs?

Mat. Let vs speake of the former in the first place. Iohn saith, that the bloud of Christ doth wash vs from all sinne. He that saith (all) excepteth nothing. Now repentance yeeldeth vnto vs a more certaine testimony of our faith, by the which as hath bene saide, wee be made partakers of Christ, and of his gifts. Whereupon it followeth, that whosoeuer repenteth may most certainly determine, that all his sinnes notwithstanding they be grieuous, are forgiuen and done away. Which also is taught by the example of that sinfull woman, & of the thiefe.

1. *Iohn.* 1. 7. All sinnes be forgiuen to the penitent

Mat. 12. 32

Theoph. But Christ saith, that the sinne against the holy

holy Ghost shall neuer be forgiuen.

Mat. He saith so indeed: But the Apostle to the Hebrewes sheweth, that it is impossible that such as fall into it should be renewed by repentance: for that is the gift of God, graunted to them onely, of whom hee hath determined in Christ to haue mercy. Of the sinne against the holy Ghost. *Heb.6.4.*

Theoph. But what is that sin against the holy Ghost?

Mat. These words: Against the holy Ghost, do sufficiently declare what it is namely, whē any after that he hath by the holy Ghost beene lightned with the knowledge of the truth of the Gospell, stādeth against that truth, not for feare, or through infirmity, but vpon willfull malice. For thē wittingly & willingly hee resisteth the holy Ghost, and maketh warre against him.

Theop. How knowest thou that this is the sin against the holie Ghost?

Matth. First, it may be gathered of that, which gaue our Saulour Christ occasiō to speake of it: namely, that he might proue the Scribes and Pharisies to be guilty of that horrible sin, who said, that the miracles which he did were wrought by the Diuell, whereof notwithstanding, they were not ignorant that God was the Author, and Christ himselfe by most certaine argumentes did declare. And his miracles they did maliciously dispraise in the hatred of his doctrine, which they perceiued was manifestly confirmed by them. From thence therefore it is plaine, that they sinne against the holy Ghost, that vpon set malice stand against the knowen truth. Adhereunto, that by sundrie places of the scripture it appeareth, that euery other sin is forgiuen, not excepting that which is against the doctrine of faith, so as it be done of ignorance, as it was with Paul when he persecuted the Church: or through infirmitie and weakenes, as when Peter denied Christ.

Theoph. It is verily a wonder, that so horrible wickednesse can enter into the minds of men, vpon purposed malice to striue against the knowen truth.

Mat. It commeth to passe by the iust iudgement of God, vnto those that haue long and much despised

and set light by his most precious gifts, namely his louing kindnesse and mercie in Christ, the knowledge whereof notwithstanding he had vouchsafed them: & at length they be deliuered to the power of the deuill, that by steps & degrees they may fall to that extreãe & finall apostasie. And because they are by it become like vnto Sathan, namely, when vpon knowledge and wilfull malice they resist the truth, they bee no otherwise than himselfe depriued of all hope of saluation.

Theoph. Let vs now come to the other question. Whē God forgiueth sinnes, whether doth he it perfectly so as he remitteth the punishment and the fault?

VVhether God remitteth the punishment & the fault.

Mat. As God is perfect, so doth he perfectly forgiue sins, so as he neuer remembreth thē, nor imputeth thē vnto vs. For so he saith euerie where by his Prophets: If your sins were as crimson, they shall be made whiter than snow, if they were as red as scarlet, they shalbe as woll. I haue put away thy trãsgressions as thick clouds and thy sinnes as a mist. He wil lay aside our iniquities, and cast all our sinnes into the bottome of the sea. As farre as the East is distant from the West, so far doth he remoue our sins from vs. Neyther is this any maruell: for seeing the forgiuenes of our sins is grounded vpon Christ, in whō they be fully punished, God should be vniust, if he required any thing further for them.

Isay. 1. 18.
Isay. 44. 22
Mich. 7. 19
Ps. 103. 12.

Theoph. But wee read that Dauid suffered many punishments, after that by the message of Nathan, hee was certified of the forgiuenes of his adulterie. For the child that was borne vnto him of Bethsheba, died. Moreouer also his sonne Absolon was raised vp against him, which both made warre vpon him & defiled his wiues: Which punishment was indeed denoũced against him by the Prophet. Wheruppon it seemeth to follow, that God forgiueth the sinne, but retaineth the punishment.

An obiection against the doctrine of remitting the punishment and fault.

Mat. This is the doctrine of the Romanists, from whence came the dreãe of Pardons & purgatory fire, as hath before bin declared of vs Neuertheless I am glad it is so come to passe, that we may fitly speak of it

The answer to the obiection.

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In this place. For I will shew that it is most absurd, in as much as it separateth those things, which of their own nature do wholly hang together. For if thou take away the fault, there is no place left for punishment: otherwise God should be vniust, if he should punish whom he accoũteth not faulty. Moreouer seeing Christ himself in his owne body suffered the punishments due to our sins, it is not to be doubted but that hee hath discharged vs from the same: euen as Esay expresly affirmeth, in these words; verily he hath borne our griefs & hath caried our sorrowes, & we thought him striken, wounded of God & humbled: but he was wounded for our iniquities, & broken for our sins. The chastisment of our peace was vpon him, and by his stripes we are healed. All we as sheepe haue gone astray, euery one hath turned to his owne way. and the Lord hath laid vppon him the iniquities of vs all. For this cause also Paule saith; That there is no condemnation to them that are in Christ Iesus. Wherby it plainly appeareth, that God whē through Christ he forgiueth sins, doth no lesse remit the punishment of them, than the fault. For otherwise our case were most miserable, yea rather euē now we were vterly vndone. and the forgiuenes of our sins is vnprofitable vnto vs if the punishment be retained.

Esay. 53. 4.

Rom. 8. 1.

Theoph. Why so?

Mat. Because we be vnable to beare the burthen of it, for as much as it is infinite no lesse than the fault: for they be of the same nature.

The. What thinkest thou of the afflictions which God sendeth vnto vs, euen after the forgiuenes of sinnes?

Mat. I say they be not sent to bee punishmentes of sinnes: but to be vnto vs in stead of chastisments and corrections to humble vs, and that we may be the wiser after: for the Apostle saith; When we are chastised, we are instructed of the Lord, that we should not bee condemned with the world.

1. Cor. 11. 32.

Theoph. Therefore the nature of afflictions be changed, when as they be sent to the Godly: for they be not punishments of sins to satisfie the iudgements of God,

Mat. Thou sayest well: & the same is to bee thought of the infirmities of the body, which we know bee left vs, not to be punishments of sinnes, but an exercising of patience. The same also is to be said of death, which to vs is as a bridge, by the which we passe ouer vnto euerlasting life, and a way is made for the resurrection, which neuertheless of it owne nature is a punishmẽt of sinne, and putteth vs in minde of it. But it is not sent to the faithfull to call them to account for their sins, as it commeth to passe to the wicked.

VVhether the declaratiõ of Gods mercie giue men occion to continue in their sins.

Theoph. By the solution and answere of these questions, me thinkes I vnderstand this, that by the ministerie of the Church, all sins of what kind soeuer be forgiuẽ to the penitent. Moreouer, that there is no other satisfaction for them required of God, besides the most precious blood of Iesus Christ, by the which both the fault & punishment of them is wholly taken away, which doctrine doth indeed bring the greatest consolation. Howbeit before I make an end of this speech, I will aske of thee, whether that indulgence of GOD or easines to forgiue, ministreth vnto men occasion to flatter themselues in their sins, & to continue in the?

Mat. Yea rather cleane contrariwise: for the hope & assurance of obtaining pardon, doth stir vp the Godly, that they doe not cloake or maintaine themselues in their sinnes. Whereunto that saying of the Prophet is to be referred; With thee there is mercie, that thou
Psa.130.4 mayest be feared. For from whence is obedience, but from loue? And againe, whence is loue, but from the knowledge and assurance of Gods goodnesse towarde vs? Moreouer this doctrine of the forgiuenes of sins, pertaineth not to any saue to the penitent. But concerning the rest, the Scripture denounceth to them the wrath and iudgement of God. Yea rather the Lorde saith by the Prophet, that euen as hee will forget the
Ezech.3.20 sinnes of him that repenteth, so he will not remember the righteousnes of him, that shal turne from the right way. Whereupon it is plaine, that this doctrine doth not only bring very great comfort to the faithfull, but

also

alsodoth continually spurre them forwarde, to applie themselues to amendment of life.

CHAP. II.

Of the Sacraments, ordained of God to be as it were seales of the Word, that wee may with more assurance embrace the promise by Christ, reuealed in the Word.

Theophilus.

HItherto wee haue sufficiently spoken of the ministerie of the word. Now we are to come to the sacraments, And first declare vnto me what Sacraments be? VVhat Sacraments be.

Mat. They be signes & Sacramentall rites, ordained of God in the Church to be adioyned to the praeching of the Word, that the promises of Christ made in it, may bee confirmed in vs more and more.

Theoph. Why are those signes and Sacramental rites called Sacraments?

Mat. The auncient teachers of the Christian church, called them by this name, in respect of the affinitie or neareneſſe betweene them and a Sacrament, that is to say, that solemne oath, by the which souldiers bounde themselues to the Emperour or chiefe Captaine,

Theoph. Shew me that affinitie or agreement.

Mat. First, as souldiers when they receiued their pay, bound themselues to the Emperour by solemne oath, to liue and die vnder his gouernment: so we when wee are partakers of the signes, which God hath appointed in his Church, by the which he bestoweth vpon vs spirituall gifts, doe binde our selues to him by the same oath. Moreouer, as souldiers when they tooke vppon them this oath, receiued the Emperours badge, that by it they might shewe themselues to bee as it were addicted

addicted and giuen vnto him: so also we when we are publikly partakers of the Sacramentes, which God hath instituted in his Church, do as it were take vpon vs the ensigne or armes of Christ, that it may bee knowen we serue God, and professe true Religion.

Theoph. I vnderstand the meaning of the word. Now we are to come to the thing it selfe. Thou saidest they were ordained of God for the confirmatiō of the promise made of God through Christ in his worde. What is that promise?

Matth. It is expounded of Christ himselfe in these wordes; *Ioh. 3. 16.* So God loued the world, that he gaue his only begotten Sonne, that whosoeuer beleeueth in him should not perish but haue life euerlasting.

The Sacramentes therefore bee as it were visible pledges of the loue of God towardes vs, by the which we are confirmed in it. But because that loue is grounded in Christ alone, the Sacraments represent vnto vs no other thing, but the vnion and fellowship that wee haue with him and his gifts.

Theoph. Of whome ought the Sacraments to bee ministred?

Of vvhome the Sacramētes ought to be ministred.

Mat. Christ committed that office to them alone, to whom the preaching of the worde is committed, without the which the Sacraments ought not to bee ministred: for they be as seales of it.

Theoph. There is therefore a verie great likenesse & agreement betweene the word & the Sacraments?

Mat. Verie great. For by both of them God doth offer vnto vs Iesus Christ his sonne with all his gifts, & we are made partakers of them, if they be not refused of vs by vnbeliefe. This is one difference, that the preaching of the worde affecteth the hearing, but the Sacramentes affect the other senses: whereuppon of a certaine Father, they bee most fitly called, visible words: for they do present Christ and his benefits, as it were before our eyes, and deliuer them into our hands that our faith might bee confirmed by those sundrie meanes, we come so much the nearer vnto him, & feel

the

the greater working of his ſpirit within vs.

Theoph. What conditions bee required in the Sacramentes?

Mat. Three, without which they cannot bee truelie Sacraments, but falſe.

Theoph. What are thoſe conditions?

Mat. 1 Firſt, that they be ordained of God. What conditions bee required in Sacraments.

2 Secondly, that there bee a commaundement of God for vs to vſe them.

3 Thirdly, that there be alſo a certaine promiſe, by the which it is aſſured, that wee ſhall bee partakers of the thinges that are repreſented by them.

Theoph. Why ſayeſt thou it is neceſſarie that they bee ordained of God?

Mat. Becauſe as there is none beſides himſelfe, which can aſſure vs of the loue hee beareth towardes vs in Chriſt: ſo is there not any man that may ordaine viſible ſignes to confirme it. Moreouer in the inſtitution it ſelfe, there be three thinges to be noted. The firſt conditions

1 The ſignes, and Sacramentall rites.

2 The ſpirituall and inuiſible thinges ſignified by thoſe ſignes.

3 The analogie or agreement of the ſignes with the things ſignified. The ſecond condition.

Theoph. I doe acknowledge it to be neceſſarie, that Sacraments bee ordained of God: but I deſire to vnderſtand this, why this alſo is neceſſarie, that there ſhould be a commandement of God, to vſe them?

Mat. Becauſe nothing is to bee done in the Church of God, except there be firſt the expreſſe commandement of God, who in it is Lord and Maſter: eſpecially when the queſtion is of things that concerne our ſaluation, ſuch as the Sacraments be.

Theo. Why is it againe required, that there bee a promiſe added?

Mat. Becauſe vnleſſe there be a promiſe, the Sacraments ſhalbe vnprofitable vnto vs. Now that promiſe which on the behalfe of God hath the effect, is as it were the ſoule of the Sacraments, whereupon all their The third condition.

force

force and efficacie dependeth, and not vpon the holi-nes or worthines of him of whom they be ministred, or vpon the vertue of some words pronounced. Therefore without that promise, the Sacraments shall bee nothing els but vaine and fruitles ceremonies.

Theoph. Thinkest thou that the Sacraments if they be ministred of some wicked man and hipocrite, haue as much efficacie and force, as if they were ministred by some good man?

Mat. I thinke it, so as on our part, wee bring nothing to hinder it: as good seed if it finde good ground will beare fruit, notwithstãding it be sowen of some naughty and wicked man. For the vertue of it hangeth not vpon the sower, as the sacraments do not vpõ the minister, but vpon the blessi g and grace of God alone.

Vpon whõ dependeth the efficacie of the Sacraments.

Theoph. Let vs come to the number of the Sacraments. How many be there in the Christian Church?

Mat. Two, namely Baptisme and the Lords Supper.

The number of the Sacraments

Theoph. Seeing they declare vnto vs one thing, euen as the word doth, namely the loue of God towarde vs in Christ, what is the cause that they be two in nũber?

Mat. Because by Baptisme God doeth witnesse, that wee bee receiued of him into conenant through the communion of Christ and his giftes: but by the Supper he assureth that we are held and kept in, vntill wee be receiued into the heauenly life. And for this cause Baptisme is onely once ministred, but the Supper often times.

Theoph. Declare this reason to me more at large.

Mat. Yet to me it seemeth easie. For seeing Baptisme is the assured conueyance vnto vs of the couenant made with vs in Christ, if it should be iterated or vsed the second time, or oftner, it were all one, as if we said, that God had abrogated or disanulled the first couenant to ordaine or appoint another, which indeede is altogether contrary to the very nature, truth, & constancie of God. For the Apostle saith; With him there is no changing, or shadow of turning. But concerning the supper, it is altogether required, both for edifying

Iam. 1. 17.

and

and for comfort, that it be oft repeated & vsed of vs, forasmuch as (such is the weakenesse of our faith) we do euerie moment call into doubt whether God will continue in his loue toward vs, or no, especially when we looke vnto our dayly sinnes, by the which we are indeed worthie to be excluded by him. But by this Sacrament, God would assure vs of his loue, by the which he doth both offer & exhibit or giue Iesus Christ vnto vs with his treasures, in whom alone as hath beene saide, that couenant and loue hath the foundation.

VVhether the sacraments be necessary to saluation.

Theoph. I will yet demand of the one question generally pertaining to the Sacraments, before we begin the particular exposition of them both. Whether are they so necessarie to saluation, that no man can be saued without partaking of them?

Mar. It is a most absurd opinion of them, who thinke that God hath tied his grace to the Sacraments: for they be only for this end ordained, that the grace and fauour yeelded vs before in Christ should be confirmed and ratified. therefore it was most excellently saide of an ancient father, That the want of Baptisme did not condemne, but the contempt of it. *Bernard. epist. 77.*

Theoph. But Christ saith, Whosoeuer beleeueth and is baptized shall be saued. Out of which words it seemeth may be gathered, that Christ determineth Baptisme to be necessarie to saluation, no lesse then faith: and that the same may bee concluded concerning the Supper, out of that which Christ himselfe saide in another place, Verily, verily, I say vnto you, except you eat the flesh of the sonne of man, and drinke his bloud, you haue no life in you. *Mar. 16. 16* *Iohn. 6. 53.*

Mar. In the first place I will answer to those thinges which thou saydest of Baptisme: whereof I say, that in that place Christ doth not set downe the necessitie of Baptisme, but rather, what is that true faith, by the which we are saued: namely, that it is not dead and hidden, but liuely and declared by outward confession. Insomuch as the beleeuers be ioyned to the Church, and be partakers of the preaching of the word, and administration

niſtration of the Sacraments: whereunto that ſaying of *Paule* ought to be referred, We beleeue with the heart
Rom.10.10 to righteouſneſſe, and confeſſe with the mouth to ſaluation. And that this is the minde of Chriſt, it is gathered by the member following: for he ſaith; But whoſoeuer beleeueth not, ſhall be condemned. For if this had bin his meaning, that no mã could haue bin ſaued without Baptiſme, he would haue ſaid thus; But whoſoeuer ſhal not beleeue, or ſhal not be baptized, ſhalbe condemned. Seeing therefore he ſaith, that vnbeliefe is the cauſe of condẽnation, by the contrarie he meaneth that faith is ſufficient to ſaluation, which he himſelfe oftentimes cõfirmeth, when he ſaith, He that be-
Iohn.3.6.3 & 5.24 & 6.4 leueth in the ſon, hath life euerlaſting: but he that beleueth not in the ſon, ſhall not ſee life, but the wrath of God abideth vpõ him. Concerning the other place of eating the fleſh of chriſt, & drinking his bloud, he doth not there entreate particularly of the ſupper, but generally of the vnion that we ought to haue with his body: which indeed is altogether neceſſarie vnto ſaluatiõ, as hath bin ſhewed of vs in the firſt booke. But that vnion is wrought no leſſe by the word receiued by faith, than by the Sacraments, as it hath beene ſaid alreadie.

CHAP. III.

Of Baptiſme: by the which God teſtifieth that we are receiued into couenant of him, whiles hee doth communicate Chriſt Ieſus vnto vs together with his benefites.

Theophilus.

NOw we are to weigh thoſe two Sacramentes each by it ſelfe; and in both, thoſe three conditions are to bee ſearched out, that are required to make them truely Sacramentes. Let vs therefore beginne with Baptiſme;

tisme? what is the institution of it?

Mat. First indeed it was instituted of God, by the ministerie of Iohn Baptist, which thereupō had his name. Afterward it was dedicated and sanctified of Christ in his own body, when he would be baptized of him, and when he commanded the Apostles to baptize. The institution of Baptisme.

Theoph. Let vs see those three things which thou saidest were required in the lawfull institution of a Sacrament, namely:

1 The signe and Sacramentall rites.

2 The signification of them.

3 The likenesse and agreement betweene both.

Mat. The signe of this Sacrament is water, which signifieth the bloud of Christ, that is, the force of his death, because it hath that effectual working in cleansing our soules from the filthinesse of sinne, which materiall water hath in clensing our bodies. Thereupon this Sacrament hath the name of Baptisme, for it signifieth washing. Now thou hast the signe. The signe. The sacramental rites.

But the sacramental rite is, that he which is to bee baptized, be sprinckled with water, or dipped in it, which was vsed in former times, and by it two things were signified vnto vs.

1 First, that our soules are sprinkled with the bloud of Christ, that is, be indeed partakers of the merite of his death, by the which we obtaine full forgiuenesse of all our sinnes.

2 Secondly, that we be regenerated into a new life. Therefore Baptisme of *Paule* is called the lauer of regeneration: by the which wordes those two giftes of God, that we haue by Baptisme, are excellently noted.

Theoph. How can the sprinkling of water, be a signe or token of our regeneration?

Mat. The scripture is wont to set downe two partes of it, namely the mortification or death of the old man, and the rising againe of the new man, as it hath beene saide of vs in his place. But this mortification which hath the force and working from the death and buriall of Christ, is most fitly represented by the sprinkling

of

of water: for it is all one as if our olde man had dyed, deathe wound giuen it, or being swallowed vp of death it selfe, were buried with Christ. Then followeth the resurrection of the new man, which hangeth vpon the resurrection of Christ, & is represented by the waters making cleane. For by it is signified, that together with him we do rise from the graue of death, to become new creatures.

Theoph. There be yet behind, the promise and commandement of this Sacrament.

The promise & commandement. Mat. 28. 19

Mat. The words of Christ set downe by Mathew doe containe both; Goe teach all nations, baptizing them in the name of the Father, the Sonne, and the holy Ghost.

Theoph. The commaundement I see, but not the promise.

Mat. It is contained vnder the commandement. For when any is baptized in the name of the Father, Sonne, and holy Ghost, it is as if it were saide vnto him, By this visible signe I do assure the, that all thy sinnes be washed away, and that thou art regenerated, not by any power, or by the force of this water, wherewith thou art sprinckled, but by the mercie of the heauenly Father, who for this purpose, doth by the power of the holy Ghost, communicate vnto thee Christ Iesus his sonne, with all his benefites, and doth vnite thee vnto him, so as thou art made partaker of him. Seeing therefore Christ commanded, that these things should be preached, it is not to be doubted, but that he promiseth the thing it selfe. Baptisme therfore is giuen vs of God, as it were writings sealed, by the which he assureth vs of the full forgiuenesse of all our sinnes.

Theoph. What sinnes thinkest thou be done away by Baptisme, onely originall sinne?

What sins be put away in Baptisme.

Mat. That indeede is first done away, not that it doth not remaine in vs, but because it is not imputed. The same also we may affirme of other sinnes that be effects of it: for they be put away by this Sacrament, they be put away (I say) both those that be past, & those that

[illegible] to come. The words therefore deliuered of the Minister in Baptisme, by the commandement of God, namely, I Baptise the in the name of the Father, Son, & holy Ghost, should alwaies be in our eares, euen vntill the last gaspe, & by the ought we to be assured of the ful forgiuenes of our sins. For the blood of Christ, in the which we are once baptized, is neuer drawne dry, but is alwaies fresh, (as the Apostle speaketh) that is, full of efficacie and strength, to the continuall washing away of all our filthinesse and iniquities.

Theoph. Thou saidest in the exposition of this promise, that in this Sacrament, the Father did communicate Christ and his benefits vnto vs. But both the signe of it & the sacramental rites, do onely represent vnto vs the participation or fellowshippe which we haue with his death, but not the communion we haue with his body. Of our vnio with Christ.

Math. We haue taught in the first booke, that no man can be partaker of Christs benefits, which is not made one with him, the one therefore followeth vpon the other. By these things therefore it is proued, that by Baptisme wee bee truely made partakers both of Christes bodie and of his benefits, which also Paul cōfirmeth in these words, So many of you as be Baptized into Christ, haue put on Christ. *Gal.* 3. 27.

Theoph. I come againe to the institution of Baptisme, wherein Christ saith to his Apostles, Goe teach all nations, Baptizing the in the name of the Father, Sonne, and holy Ghost. What is the cause that Christ cōmandeth his Apostles, to teach first before they Baptize? *Mat.* 28. 19

Mat. The reason is most euident: for, seeing the Sacraments be as seales of the word, it is fit that euerie one should be first instructed in the doctrine, before he be Baptized or confirmed in the same doctrine: excepting onely the children of the faithfull, of whom there is another reason, which causeth, that they be to be Baptized presently after they be borne. VVhy Christ would haue the vvorde preached before Baptisme be ministr.

Theoph. What is that reason?

Mat. Because God hath promised in the person of Abraham, that he will be the God of the faithfull, and of their seede: which selfe same thing, God confirmeth

in the law, when he saith: That he is such a one, who sheweth mercie to a thousand generations of those that loue him, and keepe his commandements. Seeing therefore the children of beleeuers appertaine to the couenant of God, it is not to be doubted, but that the Sacrament of it, namely Baptisme, is to be ministred to them. Which is againe confirmed by the example of the Israelites, who by the commandement of God circumcised their children the eight day.

Exod 20.

Theoph. Is there the same reason of Baptisme and of Circumcision?

Mat. Yea altogether: and in very deede it is one & the selfe same Sacrament as concerning the substance. For Baptisme came in stead of Circumcision after the cõming of Christ, by the which the gifts of God were not diminished, but increased vnto vs. For euen as the Sacraments of the new Testament are far more easie & more significãt than the sacraments of the olde Testament: so the force & working of them is farre greater.

The agreement betweene Circumcision & Baptisme.

Theoph. But what profit can there come by Baptisme to a childe without vnderstanding and knowledge?

Mat. Much, if thou consider both the glorie of God, the comfort of the parents, and finally the edification and saluation of the child.

Theoph. Why so?

Mat. First of all God is glorified, for that he sheweth himselfe true in his promises, by the which it is that he hath mercy vpon the faithful euẽ to the thousand generation. Moreouer the parent himselfe is wonderfully comforted, & confirmed in the loue of God, whẽ he seeth that not onely he himselfe is beloued of God, but also that the loue and grace of God is deriued vnto his children, which God assureth him of by that visible signe. Finally cõcerning the child, it hath a marueilous benefit bestowed vpõ it, that he doth so soone obtaine the partaking of Christ and his benefits, by the which he hath the inheritance of eternall life. By the remembrance whereof, when he commeth to age, he is wonderfully cõfirmed in the loue and feare of God, namely, whẽ he calleth to mind, that he is so much esteemed of

of God, that euen from his comming into the world, he obtained fellowship in his couenant.

Tit. But how can a young Child by Baptisme be partaker of Christ and his benefits, seeing it is certaine that he lacketh faith, without which thou affirmedst before that no man can haue that fellowship?

How the children of beleeuers lackingfaith bepartakers of Christ.

Mat. That indeed is true in those that be of yeares, and in such as for their age may beleeue. But God worketh in the childrē of the faithfull belonging to his couenant another way vnknowen vnto vs, who also the Apostle doubteth not to call holy, in so much as they cannot perish, seeing they haue in them the seede of faith, which verily in the due time worketh the effects, in some sooner, but in other later, as it seemeth good to the Lord to call them.

1. Cor. 7. 14

Theoph. I do now see that the children of the godly are to bee Baptized. Notwithstanding I will yet propound one questiō, before I go from the speech which I haue begun. How can it be that those children of the faithfull, should be borne defiled with originall sinne, whose parents be cleansed from it?

How the children of the godly be borne in originall sinne.

Mat. Austen by an excellent similitude, answereth this question in these words: Euen as the chaffe which by the helpe of man is seuered with great diligence frō the wheate that is threshed, notwithstanding remaineth in the fruite which groweth of the faide cleansed wheate being sowen: so sinne that by Baptisme is cleansed in the parents, remaineth in those whom they haue begotten. Therefore our children except they be born againe by a spirituall birth, cannot bee accounted the children of God, nor heirs of eternall life.

Austen de. pænit. meri. & remis. li. 3. cap. 18.

CHAP. IIII.

Of the Supper of the Lord: by the which God witnesseth that his couenant is most certaine towards vs, forasmuch as by it he maketh vs more and more partakers of Christ and his benefits.

Theophilus.

HItherto hath bene spoken of Baptisme: let vs now com to the Supper of the Lord, and let vs begin at the institution of it.

Of the Word Supper, and the institution of it.

Mat. The Euangelists shew that it was instituted of Christ, the same night he was betrayed, after he had supped, and had eaten the Easter Lambe according to the Law.

Theoph. I thinke it was thereupon called Supper.

Mat. It is called Supper of the Apostle, not so much for this cause, as to shew that it is indeede a spirituall Supper giuen of God vnto the faithfull, wherein he feedeth them with the bodie and bloud of Iesus Christ vnto the hope of eternall life.

Theoph. The three heads of the institution are to be examined of vs, namely:

1 The signes and sacramentall rites.

2 Their signification.

3 And finally, the likenesse or agreement between both.

The signes of the Supper.

Mat. The signes are breade and wine, which in deed do figure the bodie & bloud of Christ. Because the bodie and bloud of Christ haue that force and efficacie of feeding in our soules, which bread and wine haue in our bodie. And for this cause Christ also calleth himselfe the breade of life.

Iohn. 6. 48

Theoph. What difference make it thou betweene the bread and wine of the Supper, and the bread and wine which we vse for our ordinarie meate and drinke?

Mat. In substance indeede none, but in the vse and ministring of the Supper; concerning which this I hold, that the one are set before vs for the nourishment of the bodie, but the other be ordained of God to be signes of the bodie and bloud of Christ. The signes also are to be thought of the water of Baptisme.

VVhy there is a double signe in the Supper.

Theoph. Why be there two signes in the Supper?

Mat. To the ende we might know, that in Christ we haue whole and perfect spirituall foode, that is, whatsoeuer

soeuer is requisite to our saluation. It was also done for a fuller remembrance of his death. For the wine that is the signe of his blood, doth as it were represent it before your eies.

Theoph. Let vs come to the Sacramentall rite and signification of it.

Mat. It is double or two-fold.

1 For the one respecteth the Minister.

2 The other him which is partaker of the Supper.

The Sacramentall rite of the Supper.

The first is this, to take the bread and to breake it, whereby is signified, that Christ with sufferinges was broken for our redemption, which himselfe declared in these wordes; This is my bodie that is broken for you. After to giue it beeing broken, and to deliuer the wine in the cup, by which rites is meant, that God doth offer and giue Christ vnto vs together with all his benefits. The latter rite is, that hee which commeth to the Supper, should receiue, eate and drinke the bread and wine giuen vnto him, which indeed doth signifie, that in the Supper we do truely receiue Christ, eat his bodie and drinke his blood, by the which wee are nourished into the hope of eternall life, if we doe not cast him from vs through vnbeliefe.

VVhat is the dutie of Ministers in ministring the Supper.

The duty of them that come to the Lords table

Theoph. What is it to eat the body of Christ?

Mat. To be so nearely ioyned with his body, as is the meat which we eate with our owne body.

Theoph. What is it to drinke the blood of the Lorde?

Mat. To be as truely partakers of his death & passion, as if we our selues had suffered the same. And this doth our Sauiour Christ meane when he saith; Verilie, verilie I say vnto you, except you eate the flesh of the sonne of man, and drinke his blood, you haue no life in you. He that eateth my flesh & drinketh my blood, hath eternall life. But this is to be remẽbred, which we spake before in the Chapter of Faith, namely, that by the merit of Christs death represented in the holy supper by wine that signifieth his blood, the Scripture vnderstandeth all the benefits of Christ: but for the most part maketh mention of that only, because it hath as it were the first and chiefe place.

Theo. Let vs goe forward. What vnderstandest thou by that spirituall food, which thou saydest came by the eating of Christes bodie, and drinking his blood?

Our spirituall foode in the Supper.

Mat. First, peace of conscience, namely, because we are more & more assured of the forgiuenes of our sins promised by baptisme. Secondly, the dayly growth and increase of the new man, begun in vs in our Baptisme, so as we haue power giuen vs to serue God better, and to resist the temptations, that are wont to call vs away from his obedience. Whereupon followeth an effect of this spirituall food, by name, that we are confirmed dayly in the hope of eternall life. And by these things appeare th that which I haue said of the diuerse of the Sacraments, that Baptisme doth testifie the beginning of our partaking with christ & his benefits, & the Supper the continuance and increase thereof.

Theoph. Now we are come to the commandement & promise of the Sacrament.

Mat. Both be added presently after the words of institution, Take, eate, drinke you all of this, doe this in remembrance of me. Lo the comandement is set down: the the promise, This is my body, This is my blood. For the meaning of these wordes is as much, as if Christ said; This bread and this wine doe so represent vnto you my body and blood, that they assure you receiuing the visible signes, to bee indeede partakers of those things that be signified by the, euē my body & blood.

Theoph. But the wordes of Christ seeme not to haue that meaning, but rather that the breade and wine are transubstantiated or turned into his body and blood.

Mat. The wordes themselues cannot beare it. For if Christ meant to haue signified that, he would haue said thus: Let this be made my body, or let it be changed into my body.

The exposition of Christes wordes.

Theoph. What then were the meaning of Christes words, if they were to be expounded according to the letter, as they say?

Mat. They should rather signifie, that his body and blood were changed into bread and wine. For if any saw the piller of salt, whereinto Lots wife was turned,

ned, out of all doubt he would say, This thing, that is, this pillar of salt is Lots wife, that hee might declare that she was turned into that pillar, and such as heard those wordes, would take them in that sence.

Theoph. I perceiue indeed that those wordes if they were to be expounded literally, doe properly signifie as thou saiest. Howbeit that sence agreeth not to the words of Christ.

Mat. Thou thinkest rightly, and that former agreeth nothing more, namely whereby transubstantiation is builded: which indeed the verie wordes do not beare: yea rather out of it foure absurdities do follow.

Theoph. Rehearse them.

Mat. 1 First, if the bread and wine bee turned into the bodie and blood of Christ, there shall be no signes in the holy Supper, and therefore it shall not bee a Sacramēt, which indeed cānot be without a visible signe.

A confutation of the absurdities following vpon Popish transubstantiation.

2 Secondly, Christes blood shalbe separated from his body, which is most absurd, & can neuer be. Moreouer, the body of Christ should be infinite, & therfore he shuld not be a verie mā, neither shuld he haue truely ascended into heauen: by which opinion the chiefe points of our faith should be ouerthrown.

The. Some do obiect that Christs body is now gloried, & at one & the same time may be in diuers places.

Mat. This obiection is vaine for when Christ instituted the Supper, his bodie was not glorified. Adde hereunto, that the glorification hath not taken from it the nature of a true body, but hath taken away the infirmitie & weakenes of it: which was verie well obserued of one of the Fathers. For this cause Peter saith; The heauen must hold him vntil the time of the testoring of all things. And the Angels in another place, So shall he come, as you haue seene him goe into heauen.

Acts. 3. 21
Acts. 1. 11

Theoph. Shew the fourth absurdity.

Mat. It is this; that the wicked and hipocrits comming to the Supper, should bee indeed partakers of the body and blood of Christ: which verily were nothing els but to ioyne God & Sathā together. Moreouer, contrary vnto that which the Scripture expresly

teacheth the vnbeleeuers should be saued. For Christ affirmeth: Whosoeuer eateth my flesh, and drinketh my blood, hath euerlasting life.

Iob.6.54.

Theop. But Christ vnderstandeth those which eate his flesh, & drink his blood worthily: for the Apostle saith; He that eateth this bread, & drinketh this cup vnworthily, eateth and drinketh to himselfe damnation.

Against those who say the reprobate in the Supper, be partakers of Christs body & blood.

Mat. The Apostle saith not, who so eateth the bodie of Christ, & drinketh the blood of Christ vnworthilie, but hee that eateth the bread and drinketh the cup. For Christ should offer his body to be prophaned, if he made the vnworthy partakers of it. Moreouer, his gifts be inseparably ioyned with his person, and therefore it is impossible, that any should communicate with his body, but the same also must be partakers of all his benefits, and euen of euerlasting life. For this cause Iohn saith; He that hath the sonne, hath life: Hee that hath not the sonne of God, hath not life. Those foure absurdities reckned vp by vs, do most manifestly ouerthrow the opinion of transubstantiation, against the which experience it selfe is; for as much as the bread & wine of the Supper, if they bee kept long doe corrupt. Where vpon it is plaine, that their substance is not chaunged.

1.Cor.11.29

1.Iob.5.12

Theop. I doe indeede perceiue that the wordes of Christ do not establish trãsubstantiatiõ or the turning of the signes into the things signified, both because the words themselues cannot beare it, and especially in that most grosse absurdities do follow thereupon. But by what argumẽts canst thou proue that the expositiõ brought by thee doth expresse the sence of Christs words, and that that was his meaning?

Of the exposition of Christs wordes in the Supper.

Mat. Seeing there must be an exposition of them, it is not to be doubted, but that is true & proper, which may be confirmed by the testimonie of the holie scripture, & wherof no absurdity followeth. But that which I haue brought is such: therefore it is true and proper.

Theoph. If thou proouest these two pointes, thou shalt verilie ouercome.

Mat. First, that exposition is confirmed by the testimony of the holy scripture. For Paul thus expoundeth

the

the words of Christ instituting the Supper. The cup of blessing which we blesse, is it not the Communion of the blood of Christ? the bread which wee breake, is it not the communiō of the body of Christ? Which words do in deed signifie no other thing, but that wee should vnderstand the bread and wine to bee most certaine signes of our Communion and fellowship with Christs bodie and blood. And that doth altogether agree with my exposition. Moreouer, that is the meaning of these words: This is my body, which is of these; This is my blood: But Luke expoundeth them thus; This cup is that newe Testament by my blood, which is shed for you. The same exposition also did Paule follow, repeating the words of the institution. And this manner of speach cannot admit any other sense without iniurie and violence done to the words, but that we say, that the wine offered in the cup is a most sure pledge of the new couenant, which God hath made with vs by the precious blood of Christ. The same therefore is to bee said of the bread, namely that it is a most sure pledge of the vnion which we haue with the body of Christ.

1. Cor. 10. 16.

Luk. 22. 20.

Theoph. Concerning the first part thou hast satisfied me: it followeth that we come to the other.

Mar. And I said, that the exposition which I brought had no absurditie. For there is no let, but that we may truely eate the body of Christ, and drinke his blood to our saluation. Yea the foure absurdities which I spake of euen now be auoided.

For the signes retaine their owne nature.

The blood of Christ is not separated from his body.

The truth of his humanity, ascention, and sitting at the right hand of the Father remaineth safe.

Finally, the vnbeleeuers are not partakers of his body and blood.

Theoph. If that were the meaning of Christ, why did he not expresse it in plainer words and lesse doubtfull?

Why Christ vsed those words, and no other in the institution of the Supper.

Mar. He could not expresse that promise in fewer & more significant words: for if he had said, This is a pledge or signe of my body, there had bin no promise. It had therefore beene necessarie for him, to haue vsed

vsed long circumstances of words after this maner? I do assure that this bread, and this wine, doe represent vnto you my body and blood, that as often as you receiue these visible signes, you shall be truely & indeed partakers of the thinges, whereof they be signes. And this kind of speech had not bin of such force & weight as that is which he vsed; This is my blood, for it compasseth all those thinges vnder it, but with a greater maiesty. And for this cause the holy Ghost vsed a like kind of speech in the sacrament of the old Testament, in that it giueth the name of the thing signified to the signes themselues, to teach vs, that such as receiue worthily, be truely partakers of the thing signified.

The confirmation of the former interpretation.

Theoph. Declare that vnto mee particularly in some Sacraments of the old Church.

Mar. First, God meaning to assure Abraham & his posteritie, that circumcision was vnto them a most certaine signe that they were reckned in his couenat, calleth it his couenant. The same also saith Moses of the Sacrament of the Passeouer: For he calleth it the Lords Passeouer, to giue vs to vnderstand, that it was a most certaine token of the good will of God, which the Israelites had experience of, when the Angell destroyed the first borne of the Egiptians, and passed ouer their houses without touching them, whereof the Passeouer was a Sacrament.

Gen. 17. 9. 10. 11.

Exo. 12. 11.

Theo. Indeed these kinds of speaking, do come somewhat neare to the wordes of Christ vsed in the institution of the holy supper. But I aske of thee, if there bee any altogether like vnto them, and that haue the same meaning with that, which thou hast alledged?

Mar. There be. For the Apostle speaking of the Sacraments, which the Fathers vsed in the Wildernesse, saith; that the rocke, that is the water, which Moyses had (not without miracle) brought out of stone, was Christ: To teach that it was vnto the a most effectuall Sacrament, of the Communion and fellowship which they had with Christ. For the same Apostle affirmeth that the fathers did eate the same spirituall meat with vs, and dranke the same spirituall drinke. Loe there-

1. Cor. 10. 4.

fore

some a manner of speech altogether like to that, which Christ vsed in the institution of the Supper, and which hath the same interpretation, with that which I brought a little before. Yea and that more is, there is vse of this kinde of speech, not onely in the Scripture, but also in our common talke: for if a king will forgiue an offender the punishment of his faults, deliuering vnto him his letters patents, confirmed by his hand writing and seale, he will say, behold thy pardon. And yet hee meaneth not, that the letters patents be his pardon, but onely a certaine testimonie of his pardon. And this similitude verie excellently agreeth with the Sacraments, that be as it were seales of the worde, as the Apostle testifieth, speaking of circumcision: for he calleth it the seale of the righteousnes of faith.

Theoph. I doe now see that thy interpretation doeth expresse the true meaning of Christs words. I doe also graunt, that by those words Christ assureth vs, that we are as verily partakers of his body and blood, as we do receiue the bread and wine. But how can that be? vnderstandest thou that this body is shut vp or inclosed in the bread, and his blood in the wine?

Against the error of transubstantiation.

Mar. No not so, for the wordes themselues cannot any way beare it: for Christ must haue said, my bodie is with this bread, and my blood is with this wine.

Secondly, wee should make a Carnall eating, which should lead vs to the three latter absurdities, reckned vp of vs, when we spake of transubstantiation, namely that the blood of Christ, should bee seuered from his bodie, that his bodie should be infinite, & finally, that the wicked comming to the supper, should communicate with the body and blood of Christ, and therfore should obtaine euerlasting life. Moreouer, Christ himselfe doth teach the contrarie: for vnto his disciples iudging the speach which he had of eating his body to be hard, he answereth thus, It is the spirit that giueth life, the flesh profiteth nothing. The words that I speake vnto you are spirit and life. By which words he declareth most euidently, that he speaketh not of any carnal but of spirituall eating.

Then

Theop. Thou hast affirmed before, that Christ in that place did not speake of the eating which is in the supper, but of that which is spiritually by faith.

Mat. Euen as the Scripture doth set before vs one Christ, so it sheweth one way how to eate his flesh and drink his blood, that is whereby we may be made one with him, to be partakers of al his benefits, and this is, spiritually by faith. Seeing therefore this spirituall eating, is abundantly sufficient to our saluation, and is grounded vpon the word of God, it ouerthroweth that carnall eating, which men by the example of the Capernaits haue deuised to themselues: from the which also if it could be, there is no other profit to be looked for, but that which we doe receiue by spirituall eating.

Of the eating of christs body & drinking his blood.

Therefore notwithstanding Christ in that place speaketh not of the sacramentall eating, but of that which is by the word receiued by faith: neuertheles it may and ought to be referred vnto that, because it is one & the same eating, & therefore whatsoeuer is said of the one must necessarily agree to the other. And indeed seeing the question is of the foode of our soules, which is spiritual, & the meat as spirituall, it followeth of necessity, that the eating is spirituall: euen as we cannot nourish our bodies, except earthly foode bee visibly and sensibly eaten, for the preseruation of this life.

Theop. What doest thou properly vnderstand by spirituall eating?

Mat. That Christ although (concerning his humane nature) he goe not out of the heauens, yet by the power of the holy Ghost, doth communicate vnto vs his body and blood, and that by faith, which is in steade of a spirituall hand and mouth, by which we receiue him, and applie him vnto vs, as hath bin more at large declared of vs, in the chapter of Faith. And this is the spirituall eating of Christ by faith, cōtrarie to the carnall, which some haue dreamed was with the bodilie mouth, insomuch as the verie substance of the body & blood of Christ was eaten with it. Which is a most absurd deuise, & yet it is no maruell that some are fallen vnto it. For as the spirituall man when he heareth, that

How wee that bee in the earth, be partakers of Christ his body which is in heaue.

the

body of Christ is to be eaten, and his blould to be druken, vnderstandeth it spiritually, for his spirituall hunger and thirst, and therefore prepareth his heart by faith: so contrariwise, the carnall man thinketh nothing but carnally in al this matter, and therefore prepareth the mouth of his bodie to deuour Christ. But the saying of Austen is notable; Why doest thou make readie thy teeth and belly? beleeue and thou hast eaten.

Theoph. But how can it be that Christ which is in heauen, should truly communicate his bodie vnto vs, that be conuersant vpon the earth?

Mat. That ought not to seeme meruellous vnto vs: for if the sunne being a creature without life, do by his beames communicate the effect and power of it vnto vs that liue vpon the earth, by a much more strong reason may Christ, which is the sonne of righteousnes, by the immeasurable power of the holy Ghost, truely make vs partakers of his bodie in the Supper, to whom it is not harder to ioyne things together farre distant the one from the other, than those that be most nigh. Which indeed appeareth euen by that, that it ioyneth together all the faithfull, notwithstanding they be scattered here and there, to become one body, whereof Christ is the head. That also is shadowed in the Supper: for the Apostle saith; We which are many are one bodie: for all of vs are partakers of one bread. 1. *Cor.* 10 17

Theoph. But some obiect, that if in the supper of the Lord we do only spiritually and by faith communicate with the bodie of Christ, there is no great profite of it, seing that is daily fulfilled in vs by the ministerie of the word receiued by faith. An obiectiō against spirituall eating.

Mat. It followeth not. For there be diuers helpes ordained of God to the same end, namely to further our saluation in Christ, by the holy Ghost: euen as a good Physition helpeth the health of the patient committed to his trust by sundry meanes. Wherefore, notwithstanding Christ receiued in the word by faith, be alreadie spiritually eaten of vs, yet neuertheless it is more and more fulfilled in the Supper, by the which the Lord so worketh according to his promise, that our

hearts

hearts be more abundantly inflamed with his loue, and confirmed in the hope of euerlasting life.

Theoph. Seeing then it is certaine, that we are not otherwise partakers of Christ in the supper but spiritually and by faith, it followeth that all they which come to it without faith, haue no fruite or benefite by it.

Math. That indeed is most true: for by their vnbeliefe they refuse Christ whom God offered to them in the supper. Wherefore they be onely partakers of the signes, and that to their condemnation, seeing that (so much as in them is) they prophaine and vnhallow that most holy spirituall banquet prouided of God for his children, whiles they come vnto it not furnished with that most precious garment, namely faith, whereby we are iustified before God, made the sonnes of God, and
1.Cor.11.28 be accompted worthie to sit downe at his table. For this cause the Apostle commandeth: that euerie one should proue himselfe, and so eate of that bread, and drinke of that cup.

Theoph. What is the way, whereby each ought to proue himselfe?

Mat. Let him trie himselfe, and see whether hee haue faith, which shall be easie to perceiue by repentance, as it hath bene said of vs in the proper place. Whosoeuer therefore is not any way touched with repentance, is altogether vnworthie to be admitted to the Supper of the Lord.

Theoph. But what thinkest thou of him, that hath some feeling of repentance, notwithstanding it be little?

Mat. If it be so little that it shew not it selfe by turning vnto God, and amendment of life, it ought to be suspected: for true repentance notwithstanding it be weake, doth alwaies shew it selfe by the outward works.

In the meane time it is not to be doubted, but that as our faith is alwaies verie weake, so the same is true concerning our repentance. And this indeed is so in the most regenerate, although diuersely: for in some it is more, in others it is lesse. Notwithstanding it is so farre off that that weakenesse should driue vs from the holy Supper, that it ought rather to spurre vs forward

ward to come vnto it, that by it we might be ſtrengthened in faith and repentance. Euen as the ſicke man, the weaker he knoweth himſelfe to be, ſhould ſo much the more earneſtly deſire meate, both to receiue nouriſhment, and to refreſh his ſtrength. Therefore they only be vnworthie to come to the Lords Supper, that be ignorant, and delight in their ſinnes, and continue in them: for that ſpirituall food doth not as yet belong to them.

Theoph. But if ſuch men come to the ſupper, what thinkeſt thou is to be done?

Mar. If their vnworthineſſe be ſecret and hidden, they ought to be left to the iudgement of God, which will one day take vengeance vpon them: but if it be knowen, by the order of Eccleſiaſticall or Church diſcipline they ought to be kept from it. Eccleſiaſticall diſcipline.

Theoph. What calleſt thou Eccleſiaſticall diſcipline?

Mar. The order in the Church inſtituted of God ſpecially for two ends.

The firſt, that the miniſterie may be preſerued, that (as *Paule* ſaith) all things may be done in the Church, decently & in order. Alſo that ſermons may be made, and the Sacraments adminiſtred vpon certaine daies, at certaine houres, and with due reuerence frequented and reſorted vnto of ſuch as haue ioyned themſelues to the Chriſtian Church. 1. Cor. 14. 40

The other end is, that the converſation and doctrine of euerie one may be looked into, that ſuch as haue giuen offences, may be amended, according to the degrees preſcribed by Chriſt. Yea if they be ſtubburn, to be at length excommunicated, that is, cut from the bodie of the Church, that God himſelfe be not reproched, and the flocke infected by their euill example. Moreouer, that if it be poſſible (as *Paule* teacheth) they may by that ſhame be called to repentance. Matth. 18.

Theoph. Of whom ought that Eccleſiaſtical diſcipline to be miniſtred?

Mar. Of the Paſtors of the Church, whereunto are to be adioyned certaine Seniors or Ancients, for this end as neceſſitie ſhall require, choſen of the Church.

The

The Summe of all Christian religion, declared by a threefold method or order.

Theoph. Thankes be to God from whom we haue receiued this benefit, that we haue happily in my iudgement handled all the parts of Christian religion. Now I would that thou shouldest drawe the chiefe heads of it into a short summe, before we make an end of this our disputation.

Mar. That abridgement or breuiarie may be done in a triple or threefold method, so as the first may be profitable to the instruction of the godly: the other to their comfort: and the third to consist of both, by making an opposition or contrarietie of true religio, with all other religions.

The first epitome.

Theoph. Go to therefore, declare the first.

Mar. It shall declare the order of the whole booke, which indeed may be brought to fiue heads or principall points, the coiunction or ioyning together whereof, sheweth what is the certainety and truth of euerie one of them, and so of all Christian religion, as it hath beene declared of vs.

Theoph. Rehearse those chiefe points.

Mar. 1 The first entreateth of God.
2 The second of man.
3 The third of Christ.
4 The fourth of Faith.
5 The fift of the holy Ghost.

Theoph. It shalbe so much the more easie to remember them, because each of the may be applied to euery finger of the hand. Declare them therefore to mee in order, and shew me the coherence and agreement which thou diddest attribute vnto them.

God.

Mar. First, we must hould this principle, that God being he is perfectly iust, and perfectly mercifull, doth not onely shew his mercy, but doth also declare his iustice.

Man.

This foundation being laide, it followeth that man who of his owne nature is a wretched sinner, cannot be saued from eternall death, which he hath deserued,

except

except he haue some fit meane, by the which the perfect iustice of God is satisfied. But there cannot bee found any other meane, besides the merite of Christes death. For by it the wrath of God being appeased, there is a way made for vs vnto his mercie, and therefore vnto eternall life. But Christ shall profite vs nothing, except wee bee members of his bodie, and so be partakers of his benefits. And both of these wee obtaine by faith, which indeed sheweth it selfe by good works, but namely by prayer. Finally, the holy Ghost worketh this faith in the hearts of the godly, by the preaching of the word, & confirmeth and keepeth it, as well by that preaching as by the vse of the Sacramẽts, till at length he bring vs to euerlasting life.

Christ. Faith. The holy Ghost.

Theoph. This is an excellent breuiarie: for in most few words and fit order, it containeth the summe of Christiã doctrine, to the instruction of the godly. Now therefore let vs come to the other, which thou saidest was profitable for the comfort of the faithfull.

The second Epitome.

Mar. That shalbe set out in an order diuerse from the former, but it may also be brought into fiue heads.

1 The first is of repentance.
2 The second of faith.
3 The third of Christ.
4 The fourth of God.
5 The fift of eternall life.

And these also be ioyned together betweene themselues by a most neare bãd, for the confirmation of the saluation of the godly.

Theoph. Shew me that band.

Repẽtance. Faith. Christ. Eternal life.

Mar. First, whosoeuer doth truely repent (& that is easily perceiued, when we serue God from the hart) he hath faith. But whosoeuer hath Faith, is partaker of Christ and his benefits. And againe, whosoeuer is partaker of Christ and his benefites, is iustified, and made the childe of God. But whosoeuer is iustified and made the childe of God, shalbe deliuered from condẽnation, & be partaker of eternal life. Whereupon it followeth, that he which by good works is assured of his repentance, shall neuer perish but haue life euerlasting. And

those fiue staires or steppes may be in stead of a ladder, by the which we may climbe euen vp into heauen, to vnderstand certainely, whether our names be written in the booke of life or not: but the first onely is hard.

Theoph. Why so?

Mat. Because there is no little labour to be bestowed in the deniall of sinne, that we may serue God from the heart: but whē a mā by the grace of God hath profited so farre, there is verie little labour behind. From hence it is, that sometimes the Scripture attributeth our saluation vnto works, namely to note vnto vs this order: as whē he saith; God will giue to euery one according to his workes. They shall come forth that haue done well, to the resurrection of life. Whereunto also that ought to be referred, which is saide in another place; Blessed are they that walke in the Law of the Lord.

Rom.2.6 *Iohn.5.29.* *Psal.119.1.*

Theoph. There is one doubt behind within me; which seemeth to let that the godly cānot be sure of their saluatiō: namely because thereunto is required, that they be sure of perseuerance & continuing to the end, without which Christ affirmeth that none cā be saued. Neuertheless there be many found, which in shew begin happily, yea also haue long continued in the knowledge and confession of the truth, who notwithstāding do so fall from it, that they neuer returne.

Mat. It is true indeed that perseuerance is necessarie to saluation: howbeit the Apostle affirmeth, that he which hath begun the good worke in vs, will perfect the same euē vnto the day of Christ, that is to the end of the battell. And concerning them that fall away, the words of the Apostle be manifest; They went out from vs, but they were not of vs: for if they had beene of vs, they should haue continued with vs. But this is done that it might appeare, that al were not of vs. Moreouer they be those of whom Christ speaketh, when he saith; They which receiued the seede, (that is the doctrine of the truth of the Gospell) in stony grounde are they which heare the word, & straightwaie receiue it with ioy, but they haue no roote in themselues, but are for a time, & whō trouble or persecution ariseth for the words sake they

Phil.1.6. *1.Iohn.2.19* *Mat.13.2. 22.*

they are by and by offended. But they which receiued the seede among thornes, are such as heare the word, but the cares of this world and the deceitfulnesse of riches choaketh the word, and it is made vnfruitefull.

Theoph. This therefore is thy meaning, that they which so fall from the profession of the Gospel, that they neuer returne againe, did neuer truly beleeue the Gospell, notwithstanding for a time outwardly in shew they made profession of it?

Mat. Thou thinkest right. For true faith hath the place in the heart, & ther taketh roote by the effectuall working of the holy Ghost, which he bestoweth not vpō any, but those that be chosē of God in Iesus Christ vnto saluation. And by this meanes he openeth vnto vs the counsell of God, which we otherwise know not, cōcerning sauing vs. Whosoeuer therefore by their true repentāce be assured of their faith, ought not to make any doubt either of perseuerance, or of eternall life.

Of the eternall election of God.

Theoph. Thou hast touched a doctrine, which to some seemeth difficult & hard. Neuertheless, I desire it may be briefly handled of vs: for I account it among those things, which the more they be searched into, the more they be obscured and darkened.

First shew me what is the foundation of it.

Mat. First it may be gathered out of the whole Christian doctrine, but especially out of the doctrine of iustification by faith, & of regeneration, by which we are taught that our saluatiō is freely giuen vnto vs in Iesus Christ, & that it cannot spring from our selues. Seeing therefore God bestoweth not so great a benefite vpon euerie one, it followeth necessarily that they which obtaine it, were chosen of God himselfe according to the good pleasure of his will. And therefore that the eternall electiō of God cannot be take away, but together with it bee ouerthrowen the principall foundations of Christian Religion, and our saluation made voide.

Theoph. Is there not some expresse testimonie of it in the Scripture?

Mat. There is, and not onely one, but more, & those most plaine: amōg the which the words of Paul writing *Eph.* 1.4. & 13.14.

to the Ephesians be the chiefe; God hath chosen vs in Christ before the foundations of the world were laide, making knowne vnto vs the misterie of his wil according to his good pleasure, which he had purposed in himselfe. And we are sealed with that holy spirite of promise, which is the earnest of our inheritance.

Theoph. A few words indeed, but by the which the Apostle bringeth light vnto this doctrine: for it is made the easier by the distinctiō which he vseth, namely according to the persons of the Trinitie, whiles he attributeth the beginning of it to the Father, the matter to the Sonne, and the manifesting of it to the holy Ghost.

Mat. Thou iudgest rightly: And so indeed is that doctrine to be considered to our edification & cōfort. For they that looke to it as it were lying hid in the counsell of God, reape nothing by it, but trouble of mind & vexation of cōscience. For, they do as if one to see the better, should fixe his eyes vpō the globe of the sunne, by the beholding of which light, it is not to be doubted, but his eyes wold wax dim. Who if he looked vpon that light in the Sunne beames, might haue vse of it, & see all things offered to his sight, & how & what way to direct his steps. Likewise also this doctrine while it is considered in Christ, in whome we are chosen, & we seeke for in our selues, the testimonie that the holy Ghost yeeldeth vs by our effectuall calling, then it affordeth vs especiall comfort, and assureth vs of our saluation, otherwise doubtfull and vnknowne vnto vs.

Of the calling of the elect.

Theoph. What meanest thou by that effectual calling the which thou sayest, that we are by the holy Ghost assured of our election?

Mat. I called it so, to put a difference betweene the true calling of the faithful, & the false, which is alwais weake and vnprofitable. For they which are called by the latter, will not heare the voice of God, or if they heare it, yet refuse to draw neare vnto him, or if they draw neare, it is with a double & hypocriticall heart, and not long after they fall from him. But they that be called with the other, are lightned by the holy Ghost, so as the word of God entreth into their hearts, they come

son vnto God, & follow him with obedience of faith. And such kind of calling as this is alwaies ioyned with election, for it is the iudge and declarer of it.

Theop. But that effectuall calling seemeth to be nothing els, but the regeneration, which the holy Ghost worketh in vs, whereof we haue spoken before. Of regeneration.

Mat. Thou saiest true: for by it he openeth our eares, to heare the voice of God that calleth vs. He lighteth the eyes of our mind, to know him in Christ Iesus. He disposeth our hearts, to beleeue his doctrine, to imbrace it, confesse it, & follow it by true faith. He confirmeth our will, to loue and feare him, and so to keep our selues in the reuerence and worship of his maiestie.

Theoph. Therefore whosoeuer is assured of his effectuall calling by the fruit of regeneration, hee ought not to doubt of his election and saluation. Of the assurance of saluation.

Mat. He ought not: yea contrariwise he ought to be sure of it, which also we professe in the last article of the Creed, when we say, I beleeue the life euerlasting. For by it we not only vnderstand, that we beleeue there is an euerlasting life: but that we are assured, that we our selues shall one day be partakers of it. And that article is set at the end of the Creede, as a necessarie consequence of the things going before, but especially of the article concerning the holy Ghost, for the which wee haue that assurance that also doth the Lord confirme vnto vs, both by the ministrie of the word, wherby he assureth the penitent of the forgiuenes of their sins, as also by the sacraments, which bee as seales & pledges of that loue wherewith the Father loueth vs in Christ.

Theoph. Doth not that assurance of our election and saluation, which thou art about to perswade the faithfull, make them slouthfull to good workes?

Mat. How can that be seeing it is certaine, that our election and saluation is confirmed by good workes, without which as hath bin said, it can no way bee? For which cause, Peter warneth vs thus: Wherefore brethren, giue diligence to make your calling & election sure. For if you doe these things, you shall neuer fal. Moreouer the holy Ghost, which sealeth that assurance The assurance of saluation, is cõfirmed by sanctification began. 1. Pet. 1. 10

in our hearts, cannot dwell in vs, but it causeth good
2. Ioh. 3. 9. workes. Whereupon Iohn saith; Whosoeuer is borne of God sinneth not because his seed remaineth in him, neither can he sinne, because he is borne of God: because he cannot so giue ouer himselfe to sins, to continue in them, for as much as he is raised vp with true repentance by the holy Ghost.

Theoph. The second Epitome bringeth no lesse comfort to the minds of the godly, than the first did instruction. For by it, both the conscience is appeased, & the minde comforted by a most certaine hope and assurance of eternall saluation. Now the third is behinde, which thou saydest consisted of both.

The third Epitome. *Mer.* It containeth an Antithesis or contrariety of Christian Religion with all other. For in the difference betweene them a faithfull man shall see as it were a new breuiary of all Christian doctrine, which indeede shalbe both to his comfort and instruction.

Theop. Let vs therefore consider of that difference.

Mer. It consisteth especially in fiue heades or principall points.

1 First, that Christian Religiō maketh all the chiefe points of the doctrine of it, to agree with the nature of the true God, in the knowledge of whom it strengtheneth and keepeth the godly.

2 The other is, that it establisheth the glory of God in the saluation of men, and so the Godly are more & more confirmed in the certaintie of their saluation.

3 The third, that it ioyneth good workes with our saluation by a most neare band, although it be no way grounded vpon them, so that the faithfull cannot take any matter of boasting in them.

4 The fourth, that it openeth a way for vs vnto God, to craue of him all thinges necessarie.

5 The fift, that it yeeldeth the Godly matter of patience in aduersitie, and assurance in daungers. These be the true notes of Christian Religion, which indeed al other religions do vtterly ouerthrow, because they admit not Christ, or els doe onely receiue him in part.

Theop. We are therefore to weigh these notes, to the

end

end we may shew they be established of true religiō, & ouerthrowen of the rest. Let vs therefore begin at the first: I would haue thee declare vnto me, how it keepeth the faithfull in the knowledge of the true God.

Christian Religion keepeth the faithfull in the knowledge of the true God.

Mat. It doth specially appeare by this, because it maketh his perfect iustice to agree with his perfect mercy. I say his perfect iustice, in as much as it setteth before our eyes, no other way to satisfie it, but the infinite merit of Christ his sonne, wherin also his perfect mercy is manifested vnto vs, in that of his mere grace & fauour he gaue him to the death of the Crosse ioyned with extreme reproch to be our redemption: as also that for his sake, he giueth vs freely euerlasting life, hauing no respect to our workes. For this cause Paule calleth Christ the image of the inuisible God. In which words he sheweth, that God cannot bee knowne, so as his perfect righteousnesse should agree with his most perfect mercy, but in Iesus Christ alone. Whereunto also ought to be applied the words of Christ vnto Philip; Philip, he that seeth me, seeth the Father.

Col. 1.15.

Ioh. 14.9.

Theoph. It remaineth that thou shew, that all other Religions do ouerthrow this foundation.

Mat. I will do that with a very little labour: for this is common to them all, to say, that men by humaine workes and inuentions may satisfie the iudgement of God, & so they do ouerthrow his righteousnes, which they thinke they can satisfie with vaine deuises, by the which he is displeased. Moreouer that men by their works be able to deserue eternall life. But whiles they set vp their owne righteousnes, thereby to obtaine saluation either in whole, or in part, they ouerthrow the infinit mercy of god, so as they worship an Idol in stead of the true God. Whereupon is that saying of Paule; The heathen be without God in the world. For as Iohn saith; whosoeuer abideth not in the doctrine of Christ hath not God. And againe Christ affirmeth; no man commeth to the Father but by me.

False Religions ouerthrew the knowledge of the true God.

Ephe. 2. 12.
2. *Epist.* 9.
Ioh. 14 6.

Theoph. Let vs come to the other difference & let vs see how true Religion establisheth the glory of God in the saluatiō of men: & moreouer doth assure the of it.

Christian religion assureth men of their saluation.

Mal. That is by the same doctrine, namely because it teacheth, that we haue eternal life of the meere grace of God, without any respect of our works. For by this means al occasion of glorying is take frō men, & is giuen vnto God alone, which the Apostle witnesseth. For after that he hath taught, that wee are saued by grace through faith, & that not of our selues, it is the gift of God, not of works: he presently adderh, least any shuld boast. And in another place he saith, he hath adopted or taken vs to be his childrē through Iesus Christ according to the good pleasure of his wil. But whatsoeuer serueth to set forth the glory of God, is a true & soūd foundation of our saluation. For seeing it leaneth vpō the euerlasting & vnchāgeable good pleasure of God in Christ, it is so sure to those that by true faith be made his mēbers, that it can neuer be ouerthrowen, euen as Christ himselfe witnesseth in these wordes; My sheepe heare my voice, & I know thē, & they follow me: & I giue vnto thē eternall life, neither shall they perish for euer, neither shall any take thē out of my hand. My Father which gaue thē vnto me is greater thē al, neither can any take thē out of my fathers hand. And for this cause he saith in another place; Hee that beleeueth in him that sēt me, hath euerlasting life, & shal not come into condemnatiō, but hath passed from death to life. Which things being so, the faithfull may reioyce with Paul in these words; I am perswaded, that neither life nor death, neither Angels nor principalities, nor things present, nor things to come, neither height, nor depth nor any other creature can bee able to separate mee frō the loue of God, which is in Christ Iesus our Lord.

Eph. 2. 9.

Eph. 1. 5.

Ioh. 10. 27.

Ioh. 5. 24.

Rom. 8. 36.

Theoph. It is nowe thy part to shew, that this fundamentall point is ouerthrowne of other Religions.

False Religions ouerthrow the glory of God.

Mar. And this also shall be done most easily. For they ouerthrow the glory of God, & set vp the glory of mā, in that they giue vnto men the glory of their own saluation. Yea rather their owne saluation is also by this meanes ouerthrowen, seeing that it leaneth vppon so weake a foundation, as their own good workes & merites. Whereof their owne conscience is a witnes. For not-

notwithstanding they deceiue themselues with hope of mercy, it is continually in doubt, and troubled with distrust, but especially whe they perceiue death to draw neare vnto them. For then they are so disquieted, that they cannot tell where to turne them.

Theoph. Yea but the faithfull themselues sometimes be striken with the feare of death & Gods iudgement, no lesse than the wicked.

Mar. I would not denie but they bee oftentimes striken with it, namely when they set before their eies the infinite number of their sinnes, and the grieuousnesse of them together with the depth of Gods most perfect iustice: neuerthelesse when they cast their eies vpon Christ crucified for them, they bee presently deliuered from that feare, by the which indeed the wicked be swallowed vp, so as they are not holpen with the benefit of Christ. The Godly therefore in that combat may be compared with a man vpon the top of a tower, whose foundation and walls are most strong. For he if he look downward is striken with some sodaine feare: from the which he is presently deliuered, when he perceiueth the strength of the building. But the wicked are like vnto one on the toppe of a tower, but such a tower as threatneth falling, yea rather is shaken with the windes, which indeed presently falleth.

Theoph. Thou hast also sufficiently satisfied me concerning this difference. Let vs come to the third.

Marth. It standeth herein, that good Works be ioyned with our saluation by a most neare band although it doe no way hang vppon them, as it hath bin declared of vs before in the Chapter of Workes. For it cannot by any other meanes be, that we should be partakers of Christ to the obtaining of saluation, but by the power of the holy Ghost dwelling in vs: by the which we are not only made fit to do well, but also kept in the feare of God, so as we runne not headlong into sinnes. Notwithstanding, although the Godly do good works, yet ca they haue no cause from them to boast, for it is God that worketh in vs, both to will and to performe, according to his good pleasure. Wherfore they be al-

True religiō containeth the doctrine & practise of good workes.

Phil. 2. 13. 16.

together

together referred to the glorie of God, as alſo to our ſaluation it ſelfe, whereof they be moſt certaine markes.

False religions bee against those that bee in deed good workes.

False religions eſtabliſh ſuperſtitious workes, which indeed be refuſed of vs, but good workes they put away. For they ſo buſie their followers and ſchollers in the obſeruation of mens precepts, that they ſet light by, and deſpiſe Gods commandements, euen as experience doeth abundantly witneſſe. Whereof this ſeemeth to be the ſpeciall cauſe that the wicked to performe their owne workes, truſt to their owne free will, that is, to their naturall ſtrength, which in very deede is none at all, and ſo they goe away from Chriſt, who neuertheleſſe ſaith, Euen as the braunch cannot beare fruite of it ſelfe, that is, except it abide in the Vine: euen ſo you, except you abide in me. For without mee you can doe nothing.

Theoph. Declare the fourth difference.

True religion calleth vppon the true God purely, through the only mediator: but the falſe do farre otherwiſe.

Mat. It may be taken from thoſe things which were ſaid before of vsin the Chapter of praier, namely that Chriſt beeing made ours by faith, dooth continually make interceſſion for vs with his father: whereupon it is that he is mercifull vnto vs, and heareth our praiers. The wicked contrariewiſe, while they come to God in their owne name or any other name beſide Chriſtes, they doe nothing with their praiers; as well becauſe they be vnworthie to bee heard, as alſo becauſe their interceſſors are not ſufficient for that office: for they haue not wherewith to appeaſe the wrath of God moſt iuſtly kindled againſt him that prayeth. Therefore the vngodly can neuer obtaine any thing at the hands of God, vnleſſe it be in his anger, and that which falleth out vnto their owne condemnation.

Theoph. Declare the laſt difference, and together ſhew, how Chriſtian Religion miniſtreth to the godlie matter of patience in aduerſitie, and for thinges to come putteth them in good aſſurance.

Mat. That is, by the doctrine of Gods prouidence, wherwith when the godly vnderſtand, that all thinges be gouerned, although they ſeeme to bee compaſſed about with all aduerſities, yet they doe from thence take

take comfort, because they know they bee loued of God, and therefore that aduersities be not sent but to their saluation, as it was at large declared by vs in the Chapter of Faith.

For this cause Dauid did beare the railings & euill speeches of Semei most patiently; he commanded the souldiers to forbeare to kill him: for saith he, He curseth, because God hath commanded him to curse Dauid. In another place also, beeing most grieuously oppressed of his enemies, he saith thus; I was dumb, neither opened I my mouth: for thou O Lord diddest this. Iob also hauing lost his goods, being destroyed partly by thunder, and partly taken away by the Chaldeans, tooke comfort of this, that the Lord had giuen, & the Lord had taken away. By the same meanes also we are comfortable concerning things to come: for the Apostle saith, If God be with vs, who can be against vs? He that spared not his owne sonne, but gaue him for vs all, how shall hee not also with him freely giue vs all thinges? As if he said; Seeing God is our most mercifull Father, and also omnipotent, we ought to beleeue that he will deliuer vs from all dangers, so far forth as he shall know it to tend to his glory and to our saluation, and will also help our necessities: which verily is confirmed by the Prophet in these wordes; Behold the eyes of the Lord are vpon them that feare him, which trust in his mercy, to deliuer their soules from death, and to quicken them in the time of famine.

2. Sam. 16 10.

Psa. 39.10

Iob.1.30.

Rom.8.30.

Psa.33.18.

The same Prophet also in another place, warneth vs saying; Cast thy waies vppon the Lord, and trust in him, and he will bring it to passe. But other Religions take from men all matter of patience & confidence, whiles they make the wisedome or foolishnes of men, the causes of all the thinges that befall vs. Or els do imagine a certaine bare permission or sufferance of God, separated from his will, or els doe admit fortune.

Psa.37.5. False religions driue men to impatience & desperation.

All which thinges doe ouerthrow the prouidence of God, being the ground-work of cõfort, to those that be assured of their saluation. It cannot therfore be but the vnbeleeuers

vnbeleeuers are striken with impatience, as often as troubles draw neare: for it falleth out to them as vnto dogs, that bite the stone, leuing him goe that threw it. But concerning thinges to come, they bee alwaies distrustfull, wherwith they are continually disquieted, so as they neuer be at rest.

Theoph. Thou hast sufficiently satisfied me with this opposition betweene true Religion, and all other false religions. But before we end this our speech, I would haue a comparison made betweene the followers of them both.

What is the happinesse of the Godly euen in this life.

Mat. It may be easily gathered of the former, yea rather in most of the speciall points, both of the wee to be ioyned together of vs. Neuertheles, seeing it seemeth so good vnto thee, I will handle it by it selfe, to the end it may appeare, that the godly that follow the true religion, are in a farre more better estate, then the vngodly, foolishly giuen ouer to most fond superstitions. And that not onely in the life to come, but also in this present life, although thou shouldest reckon vp all the troubles, which we are compelled to suffer for the profession of the Gospell

Theop. But how agreeth that with the saying of Paul, 1. Cor. 15. 19 If in this life onely we beleeue in Christ, wee are of all men most miserable?

Math. These words of Paul are not contrarie to that which hath beene said of vs of the happinesse of the Godly euen in this life: for I do not meane a happines that standeth in pleasures, riches, no nor indeede in earthly commodities: for in these for the most part they be far gon beyond by the wicked: but rather in spirituall goods which God giueth vnto vs, namely when we be assured of his lone and good will, & that more is, of our saluation by Christ. I doe therefore thinke with Paule, that of all men we are most miserable, if there were not hope of a better life, especially considering the afflictions, which we are constrained to suffer for the profession of the Gospel, from the which in the meane time the wicked be free. But on the other side, we are of all mē most happie, when we haue before vs

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the assurance of the loue and good wil of God, and the hope of our saluatiō. For it skilleth little if the wicked excell vs in riches, honour, and other commodities of this life: for they be things vaine & fleeting, which also commonly bring with them more disprofite than profit. But we contrariewise haue spirituall riches, that can neuer be taken from vs, which also bring with thē sound and true ioy, and that euerlasting. Hereof it is that Paule affirmeth; Godlinesse is profitable to all things, as that which hath the promises of this present life, and of that that is to come. By which wordes he sheweth, that the fatherly loue of God towardes his children, is manifested both in this life and in the life to come. 1. Tim. 4.8.

Theoph. Shew me therefore, wherein that happinesse of the godly in this life standeth?

Mat. I say that it leaneth vpon foure foundations especially.

Theoph. Declare the first?

Mat. That the faithfull being iustified by faith, haue peace with God through Christ Iesus, through whom (saith the Apostle) wee haue by faith an entrance to that grace wherein we stand, and do glory in the hope of the glorie of God, whereby it commeth to passe, that death it selfe is not fearefull to vs: when as contrariwise, it stirreth horrors and terrors into the wicked, by reason of the torment of conscience, wherewith they be continually vexed. Rom. 5.1. Wherein the happinesse of the godly in this life standeth.

Theoph. Go to the second.

Mat. That the faithful by Christ being set free from the seruice of sinne, do ouercome their affections and lusts, whereunto the wicked be bondslaues. Hereof it is, that whereas the godly lead an vnreproueable & quiet life, the wicked contrariwise are tossed with sundry perturbations of the minde, because they cannot satisfie their lusts: and oftentimes they both vexe themselues to come by them, and after they haue them, they be tormented both with pouertie and sicknesses: sometimes also they become infamous, and are punished of the magistrate.

Theoph

Theoph. Declare the two last points.

Mat. The third is this, that the Godly haue alwaies an entrance to the mercie of God through Christ: and that which more is, by prayers obtaine of him whatsoeuer is necessarie: but the wicked are neuer heard. Finally, the godly that bee assured of the good will and fauour of God through Christ, do wholly commit themselues to his prouidence, and by the power of the holy Ghost dwelling in them, doe patiently beare al aduersities, yea rather doe meekely receiue them, as at the hand of a most kinde Father. The wicked contrariwise abide ouerwhelmed vnder the burthen of their afflictions, because they can neuer be assured of the loue of God, of whose prouidence they be altogether ignorant: and therefore be depriued of the spirit of comfort, and doe run headlong either into blockish senselesnesse, or else indeed into desperation. Which things being so, it is not to bee doubted, but that the state of the faithfull euen in this life, is farre more happy then the state of the wicked. For this cause Dauid, which had more then once tried all the thinges which haue been said of the godly, speaking vnto God, saith after this manner; Behold ô God our shield, and looke vpon the face of thine annointed. For one day in thy courts, is better then a thousand elsewhere: I had rather be a doorkeeper in the house of my God, than to dwell in the tabernacles of wickednesse. *Psal. 84. 9.*

The reason whereof he presently rendreth in these wordes; Because the Lord God is the sunne & shielde, he giueth grace and glorie: he keepeth backe no good thing from them that walke vprightly; O Lord God of hoastes, blessed is the man that trusteth in thee.

The difference betweene the beleeuers & vnbeleeuers after this life.

Theoph. Now it remaineth, that we consider of the difference that shall be betweene the faithfull and vnfaithfull after this life.

Mat. It shall be verie great, insomuch that it shall farre passe that which wee said euen now, concerning this life: for so long as we liue vpon this earth, our happinesse lieth hidden vnder the shame of the Crosse; and the wicked on the other side in this life, commonly

ly haue al things according to their desire, for they be rich, and be in honour and fauour. But this cause shall be farre otherwise, when they come to the iudgement seat of the highest Iudge: For then all the reproch of the Godly shall be turned into euerlasting glorie: and on the other side, the glorie of the wicked shall be turned into euerlasting shame.

Theoph. Shew the cause of this.

Mat. It might haue bin gathered by thee from our discourse: notwithstanding for memorie sake, I will in few words repeate it in this place: which is that being clothed by faith with the most perfect righteousnes of Christ, wee shall finde the tribunall seat of God full of mercie and grace, so as we shall be receiued into eternall glorie, together with Christ our head, the Angels and all Saints, that as well of vs, as of them God may be praised, and we liue happily for euer.

On the other side the wicked being void of righteousnes, yea rather infected with innumerable sins, shall finde the iudgement seate of God seuere, insomuch as they shall be ouerwhelmed with the horrible wrath of his iust iudgement, and shall at length bee cast into eternall hell fire, where shall be weeping and gnashing of teeth. Out of these things therfore thou maiest gather, that there is no religion worthy of this honorable name, beside that which is grounded vpon Christ: forasmuch as all superstitions, which teach men not to come to God, but to goe away from him, reconcile thē not vnto him, but do more and more prouoke him vnto wrath, do not only not bring thē vnto saluation, but doe lead them away vnto euerlasting destruction. The conclusion of the former discourse.

Theoph. Hitherto wee haue sufficiently heard of the antithesis or contrariety betweene religion and superstitions, and the followers of both. I doe indeede see that the Christian Religion is the onely true Religion, and that the followers of it alone are happie & blessed, whether wee looke to this life, or that that is to come. For all other men are on euerie side most miserable, yea they are more vnhappie then the bruite beasts, which while they liue be free from all cares, and

after

after death be deliuered from all labour and paine.

Mar. That indeed is true: But as the Prophet saith, Psal.92.6. A foolish man knoweth not this, and an vnwise man vnderstandeth not this.

Peop. I am verily sufficiently satisfied, with this thy holy instruction, wherein thou hast runne ouer all the chiefe points of Christian Religion. Notwithstanding I will commit them to writing when I haue leasure, in the order they were deliuered by thee, that both my selfe may be edified and comforted with the reading of them, and that I may communicate them with my brethren. In the meane time I giue thee as great thanks as I can, for the paines which for my sake thou hast taken in this behalfe.

Mar. Nay rather let vs giue thanks vnto God our heauenly Father, that hath giuen vnto vs this knowledge of the truth, & hath graunted that we haue bene able to declare it. Let vs also intreat him, that as this truth is grounded only in Iesus Christ his sonne: so by the power of the holy Ghost it may be grafted in our minds, that we may sincerely beleeue it with the heart, constantly confesse it with the mouth, & expresse the effects of it by outward works, euen to our last breath. Which that it may be, he graunt vs this also, that we may ioyne our selues to the militant Church, and by the ministery thereof be confirmed in the loue & feare of God, that so we may at length be receiued into the triumphant Church, together with our head and Lord Iesus Christ.

The summe of the duety of Christians.

Peop. I do therefore pray thee (most mightie God and heauenly Father) to graunt vs these benefits, and to cause that the knowledge of thy truth may bee spread abroad throughout all the world, that all may acknowledge thee the only true God, and Iesus Christ thy Sonne the only Sauiour and Mediator of mankinde. And to thee alone be praise and glory both now and for euer.

FINIS.